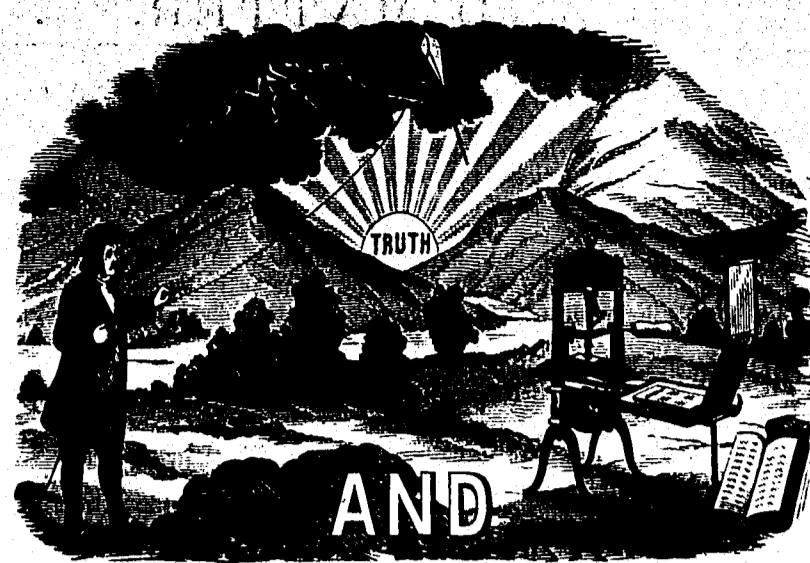


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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OUR STEPS ARE LED BY HIM.

BY HORACE M. RICHARDS.

We grope our way so blindly,
Beneath earth's shadows dim,
We cannot see how kindly
Our steps are led by Him.

Amid earth's frost and snow,
We darkly walk in gloom,
Nor see the hidden germ below
That Spring will call to bloom.

Philadelphia, Pa.

EDEN.

Lo! the soul of death is breaking—
Those who slept its sleep are waking,
Eden opens her portals fair;
Hark! the harps of God are ringing;
Hark! the seraph's hymn is singing,
And the living rills are flinging,
Music on immortal air.

There no more at eve declining,
Suns without a cloud are shining,
O'er the land of life and love;
Heaven's own harvest woe the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper,
To profane one flower above.

No frail lilies there are breathing;
There no thorny rose is wreathing,
In the bowers of Paradise;
Where the founts of life are flowing,
Flowers unknown to time are blowing,
Mid far richer verdure glowing,
Than is sunned by mortal skies.

There no sigh of memory sweeteth,
There no tear of misery dwelleth,
Hearts will bleed and break no more;
Past is all the cold world's scolding,
Gone the night and broke the morning,
With seraphic ray adorning,
Life's glad waves and golden shore.

Oh! on that bright shore to wander,
Trace those radiant waves meander,
All we loved and longed to see,
Is this hope, so pure so splendid,
Vainly with our being blended?
Nay, with time ye are not ended,
Visions of eternity.

From an old volume of poetry entitled "Autumnal Leaves."

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

On the morning of Dec. 31st last, at a regular sitting with Mr. James A. Bliss, in the office of MIND AND MATTER, the following very remarkable communication was given:

"GOOD MORNING, FRIENDS:—I am I. J. P. Colyer. I am here to represent one who is not able to speak for herself—the late Queen of Spain. Through her influence, the life of the young King has been spared. That which seems strange to-day, will be made plain. A deep plot has been laid to remove the King and this attempt was made in the interest of the Roman Catholic clergy. We are satisfied from what we learn from the late Queen that her lord is himself a medium and is dreaded by the Jesuitical powers in that country. She says she, herself, shielded him from the assassin's bullet, that the time might come when he will speak aloud, in favor of spirit return, in Spain. Interfering spirit influences are present here.

"She (the Queen) is determined that Spain shall recognize the fact that spirits are able to return and establish religious freedom in that country. This is her mission. Her love for the King has never abated, but, at present, her interest in the spread of truth is more intense than her love for the King. She intends to use him as a medium to assert religious liberty and to banish from that country, the powers that have ruled it so many years. She says the attempt will be made to personate her in materialized form, ere long, and has already been attempted by the foes of her present work. She says that when she materializes that she will come in such a manner that you cannot fail to recognize her. Wait until the life of the medium (Mrs. Bliss) will not be endangered. She wants to establish perfect communication with the King.

"Mr. Roberts, I thank you. It would be very singular if those powers should not oppose us when we divulge their secrets. Thanks to your strong will, and mine, they fail. We are with you. You may know it is not the easiest matter to control with such interfering influences as are here opposing us. Be true to the important mission in which you are engaged as we have endeavored to be. We feel indebted to you. May the angel-world bless you and enable you to bear the scoffing and contempt of the world and sustain you to receive the crown of glory. God bless you."

The spirit from whom that communication came was in his earth-life a noted Methodist revivalist preacher of Boston, Mass., and in spirit-life is a most intelligent, powerful and diligent worker in the cause of Modern Spiritualism. He has been for the past four years or more one of the principal workers in the spirit band that attend Mr. Bliss as his guiding controls. That he controlled the medium and spoke for Queen Mercedes was a necessity at that time, for opposing spirit influences seemed determined to prevent that communication from being given. It was with the greatest difficulty that Mr. Colyer, the intimate guide of the medium could hold the control, to utter the words given.

The communication was given on the same morning, that the papers published the news of the attempted assassination of King Alfonso. If the facts are as stated, and we very confidently believe them to be so, then the object of the return

of the spirit Queen is rendered very manifest. Those who have followed this narrative of my experiences, will remember that within two weeks of her transition to spirit-life, Queen Mercedes returned, and through the mediumship of Mrs. Katie B. Robinson, of 2123 Brandywine street, Philadelphia, gave me a communication every way worthy of this queenly spirit. That communication, at her request, I sent to Madrid, enclosed to the Spanish Prime Minister, with the request of the Queen that he would place it in the hands of the King. From the fact that the receipt of the enclosure was never acknowledged, I infer that King Alfonso never received the communication from his loving spirit companion. I therefore have cause to think that there is much reason to regard the statement that the Spanish King is a medium is true, and the Catholic clergy dread that fact becoming known. If the young King is a medium, it is very certain that the spirit of Queen Mercedes is very near to him and will control him, and thus foil the plans of the Spanish Catholic clergy, in whose interest, if not by whose direct agency, Queen Mercedes and her sister Christina were sent, by poison, prematurely to spirit-life. We warn the powers of the Catholic Church in that country that any attempt to rid themselves of their medium King will call down upon them the crushing indignation of mankind, and the overwhelming power of the spirit-world, who have placed their medium King upon the throne of Spain to give religious freedom to the Spanish nation. By their power, already the assassin's bullet has been turned aside by his spirit guide and guardian. Remember, ye haughty and impious foes of truth, that you cannot harm a hair of the head of that royal medium that will not be known and published to the world by those spirit hosts that are with and around him.

It is a very significant fact that at a seance held at the residence of Col. S. P. Kase, in this city, on the evening of the day on which King Alfonso was married to the Austrian Princess, that the spirit of Queen Mercedes appeared there in materialized form and sorrowfully said: "Another now occupies my place." There is some deep and pregnant significance in the frequent manifestations of Queen Mercedes at the seances I have attended. Mrs. Bliss has been the medium through whom Queen Mercedes and her sister Christina have materialized many times. For several months, under the instruction of her spirit guides, Mrs. Bliss has given no seances. She now expects to again give them in the course of a few weeks, when it is promised that the manifestations will exceed all that has occurred through her mediumship in the past.

Two days after receiving the foregoing communication from Mr. Colyer, he again controlled Mr. Bliss and communicated as follows:

"GOOD MORNING, FRIEND ROBERTS:—I wish you a happy New Year. We are very happy when we look on the prospect of this year. You are to receive intelligences from the other side of life of a remarkable character at the opening of this glorious year, and I assure you the persons who will occupy your rostrums (Mrs. Nettie Pease Fox and Mrs. R. Shepherd) have been sent to this city, (Philadelphia), at this time, and they have gathered here with a force from the birthplace of Spiritualism. It has seemed strange, sometimes, that the city of Rochester should receive so many strange manifestations. The country around is adapted especially to spirit impression. The powers concentrate there, now, a reservoir, and many mediums draw from it in different parts of the world. Before the month closes you will realize what we refer to.

"I congratulate you, Mr. Roberts, on the successful opening of the New Year. I am speaking to-day of the Christian year. We congratulate you on the glorious prospect of the coming year. It is to be glorious, and by patient perseverance you will reach the goal at which you aim: Truth—naked truth—the whole truth and nothing but the truth. Hew to the line and let that line be but the hair's breadth. Insist upon the truth, the whole truth and nothing but the truth. The world is ripe for it, and it must have it.

"The secrets that have so long laid in the dusty corners of the church, enjoyed by the greedy hermit and priest, must now be laid bare to the world, that they may know the truth as it is revealed—as it has been revealed through all ages to mankind. The time for covering up, or rather shrouding the truth has passed. Your mission is important. Do your duty as it is given to you and fear not the result."

I have already (March 8th.) realized much that is suggested by that communication from my spirit friend, Mr. Colyer, and feel assured that his predictions will be fulfilled.

I do not feel at liberty to forego publishing at this point the result of the next sitting with Mr. Bliss, although it may not seem entirely in place. The deep instruction, however, contained in the following facts cannot fail to interest all who read them.

On the morning of January 10th, the medium was controlled by a spirit, who in a broad Scotch accent said:

"Come here Kitty—come here now—and speak with the gentlemen. Come Kitty—come now. She's a little bashful, gentlemen, but she's a good bairn. Come now, Kitty, and tell the gentlemen about ourselves."

Here the control changed, and the medium manifesting all the bashfulness of a rustic maiden, with a musical girl-like voice said:

"It's my father that's here and he wanted me to come an' speak wi' you. He was a bad man,

but he loves me because I took him and made a man of him. I passed away when I was a little child, but I have been in this country a great deal. I have tried to learn a little of these things" (meaning the control of mediums). "It was the love of whiskey that took my father away—but I took him and made him all right." I remarked to her, your father seems very proud of you. She replied, "It's not much he's got to be proud of me." I said he has a good right to think you an angel. With an artless laugh, she replied, "A funny angel, I am."

"I've been a spirit for years. When father died, his face was all swelled up. I never saw such a thing. I took him and he's so good now. Good is no name for my father, he's so good to me. I watch over him. He has to hold close to my hand sometimes. If he didn't he'd go back to his old ways. I'm bashful, but I love you all. I'm hunting for a Scotch medium."

Just sign me Kitty. My father calls me that." I said, "Please give the whole name." She replied, "I was plain Catharine—Catharine MacDonald. I'm from the Highlands of Scotland. I go there every day, but I don't like the people there. They go to praying in the Kirk, and there are them there who would take my father away from me. I often hear good spirits speak to me. It was Rosie Gibson that told me to come this morning." Rosie Gibson is the spirit of a Scotch girl that is the constant spirit attendant of Mrs. Bliss, and her most familiar guide. She often brings the spirit of her father, Robert Gibson, an old Highlander, who is my strong and ever welcomed friend. What food, for thought to the thoughtful and seeking mind do these artless spirit children provide in their simple prattle. Think of it ye hide-bound bigots! The Saviour of poor lost and forsaken MacDonald, was his spirit child. Well was it said of old, in speaking of children: "Of such is the kingdom of heaven." Blessed is he or she who has the love and sympathy of children, for however rough their exterior or wanting in loveliness, there is that within them more valuable than untold earthly treasures.

The foregoing communication was followed by one from Mrs. Dr. J. W. Stansbury who departed a few months since from the scenes of her labors on earth to take her place with the spirit hosts who are striving to regenerate and elevate the human race, through their angelic ministrations to the disconsolate and suffering ones of earth. We deeply regret that it was never our good fortune to make the personal acquaintance of that grand medium and noble hearted woman. We are fully cognizant of the vast work of usefulness she accomplished in her too short earthly career. Dr. D. J. Stansbury, her beloved companion did me the great kindness to present me a very fine photographic likeness of this lamented friend. I never look at that picture that I do not feel her sympathetic presence. Her communication was as follows:

"GOOD MORNING:—It is with the greatest pleasure that I find myself in your office. Ever since you started this paper, I have felt the deepest interest in it; because I have suffered the reproach of the world at times, in being a medium for spirit-control; and I look upon your paper as a bright star shining out of darkness—as a star of hope to the mediums who are obliged to meet the world in the performance of their duty. I am here this morning to express my sympathy with you although almost a stranger to you.

I thought my life on the earth-plane would be extended many years, but it was not so to be. It was intended that I should be transferred to this life to give strength to those left behind in their labors; and I assure you that my loved companion has received the same influence I possessed when in the earthly form. I am satisfied it was right I should go, when I was called, although it casts a shadow over some of my much loved earthly friends. But it was necessary.

"I shall never forget that, while my body laid in its casket, and, as a spirit, I stood by the side of it, I never can forget the glowing words that fell from Mrs. Brigham's lips. I would that they could have seen me, as I stood by the side of that coffin. They would not have wept, but would have rejoiced that I had been prepared to more effectually perform my labors in spirit-life.

"Tell my dear husband that I am by his side hourly, and that death has not separated us, in any degree, except to the physical sight.

"Mr. Roberts, you are doing a grand work. I have the deepest sympathy with that work; and I was sorry I could not obtain you subscribers at our campmeeting. If it were now, I think I could do so; but I intend to impress my friends to come to your aid. I intend to send a message to my friends of the Cosmopolitan Order. Farewell."

We have no knowledge whatever that there is such an Order, or that Mrs. Stansbury was a member of it. Any friend who knows will oblige by informing us. The promised communication has not been received, as yet, through Mr. Bliss. It may be that it was sent through some other medium.

[TO BE CONTINUED.]

P. F. Cahoon, Pleasant Lake, Harwich, Mass., renewing subscription writes: "Can it be that I am the only one in the town of Harwich (where there are so many professed Spiritualists) that take the prettiest and smartest paper that is issued in or for the glorious cause of Spiritualism? I pass my MIND AND MATTER around among my neighbors."

Wayside Thoughts on Woman's Rights.

To the Editor of Mind and Matter:

DEAR BROTHER:—Perhaps this may not be a proper article for your radical Spiritualist paper, but there are, nevertheless, radical thoughts on the subject given.

I desire to give, to the women of this age of suffrage discussion, a thought or two that came to my mind while pressing my way through the throng of beautiful women on Eighth street (this city) this afternoon. I saw scores of those "sweet, gentle, loving little women," that our champion, Dr. R. C. Flower, so bravely defends; and I saw, also, all the opposites to all these characters. But the butterfly of fashion I found to be the predominating woman of the period.

I ask the question, why this nonsense of fashion that engrosses the time and brains of our women, keeping them below their natural level? The answer is obvious; it is the same slavery that binds them in everything. The little girl is taught from infancy to be attractive and dependent, instead of brave; to cling to some one else, instead of clinging to her own innate independence. The young miss is taught to deck herself so as to attract the attention of the opposite sex; and that the chief end of woman is to get a husband; and the consequence is, dress and fashion grow with the growth of the child, the miss, and the woman.

The boy, with hat in hand, chases the butterfly over the field, and cautiously captures the innocent. But he soon tires of admiring its beautiful wings; it is no longer a novelty. And what does he do? does he let it fly again? Nay, verily; not the boy of this age! He tires, he tortures, he transfixes and forgets it in his pursuit of another. Shall we draw the parallel? Yes, we will.

Man seeks the butterfly of fashion. She is beautiful, she is sweet, she is coquettish; in short, she is charming. He captivates her carefully—breaking not a wing. He admires her for a time; but her beauty fades—her charms are gone. He did not marry her for her brains, and discovers, when too late, that if she has any, her fashionable training has failed to develop them. Does he forsake her and seek another? Echo repeats the question, "Does he?" And Fate answers from a thousand homes in words that the wise can gather for themselves.

Now to the women of this age I appeal. We are the architects of our own fortunes and misfortunes. And you that have daughters, beware; yours is a double responsibility. We see occasionally a mother who trains her daughter to be brave, independent, and self-supporting; placing them upon a level with their brothers, teaching them equal rights and privileges. And these daughters go out into the world without that cringing idea that they must cling to the opposite sex; if they see a cow, that they must be lifted over the gutter, and be a veritable doll-baby, etc. No; you will see her brave, self-reliant, and independent. And, if marry she must, the man who is fortunate enough to secure the prize will not tire of her, but will daily see her added worth.

Now there are two or three more "ifs" come in here. If the mother must train her daughters to the idea of marriage, is it not better to teach them to appeal to the intellect of man, and gain the admiration that cannot fade through time or eternity? And if man must marry at all, is it not better for him to seek a woman who is his equal, and can be a companion through life, than to get one who has been taught from infancy to deceive and lay golden traps to ensnare his feet?

If women ever achieve anything by way of reform, to gain the rights that should be theirs, they must commence at the cradles of their daughters, and undo the work of the past by a new domestic platform. Girls must be trained differently.

Since society is what it is, no radical reform can be effected only by striking at the root of the trouble. This is woman's indisputable right to-day. Mothers, will you see well to its maintenance? Discharge this duty well, and the rising age will bless you, both male and female, and woman shall triumph in the full possession of equal rights, by the full vote of every sensible man living.

No one should blame the man for ruling when woman evinces no ability to take care of herself. The average woman needs a protector—yes, verily a master—and she will have one until she reforms both morally and physically. Oh! my sisters, my blood tingles with indignation when I look upon the frivolity of my sex—when I contemplate the wasted lives of the millions—power is placed in our hands that calls for vigorous action; sound minds and sound bodies are needed by us to do well our part in life, and where do we find either? Can we reasonably expect to find them compressed within an 18-inch corset? Under such conditions can the organs of life supply either a sound mind or body? Nay, verily.

Can we find high intellect, capable of ruling the masses, and leading progressive reform, that is fed from the pages of ten-cent novels, giving histories of impossible lives? I say, no, eternally no.

Woman must reform before she organizes, and man is bound to respect and reverence the noble woman of intellect led by reason, common sense, and her native-born influence. The future is in her hands when she becomes competent to guide it. And now to the front, ye brave, strike hands for progression, freedom, truth and equal rights.

MRS. E. S. CRAIG,
514 Pine St., Philada.

O. A. Whitcomb, Springfield, Mo., forwarding subscription writes: "I like your paper very much and your noble defence of mediums."



Who warms his slippers for papa
When he comes home at night?
Who meets him with a joyous laugh,
And blue eyes beaming bright?
Who climbs upon his ready knee,
With kisses sweet as his can be?
Our Kitty.

Who teases poor old grandamma,
And pulls her work away,
And with her gold-rimmed spectacles
Too often tries to pry?
Who is full of mischief, sport and fun,
From early morn till day is done?
Our Kitty.

Whose little arms "hug mamma tight"?
Whose lips give kisses sweet?
Who follows nurse about the house
With little restless feet?
Who sings to Dolly, scolds her, too,
And tries to act as "big folks" do?
Our Kitty.

Who, bent on mischief, truth to say,
Like any little elf,
Within the pantry hides to taste
The "goodies" on the shelf?
Who bolters cook, where'er she goes,
And makes her scold, you may suppose?
Our Kitty.

But lest our Kitty chance to get
More than her share of blame
For mischief, I'll explain there is
Some difference in the name:
One Kitty is our child, you see;
The other, Kitty's e-a!

—Harper's Young People.

The Crow's Nest.

BY LUCY RANDALL COMFORT.

"Some one must go for the doctor," said Mrs. Bray.

"I'll go," said Johnny.

"What!" said Mrs. Bray, half smiling, "three miles across the mountain side, in all this deep snow?"

"I've often carried father's dinner to him when he was in the maple-sugar camp," said Johnny, "and that's half a mile further than Doctor Denton's. It's something of a walk, to be sure."

"I should think so," said Mrs. Bray.

"But I think I could go quicker than any one else," said Johnny, as he looked pitifully at the little babe in the cradle, whose dimpled face was all flushed with fever. "I love Willie, you know, and—"

And here a great lump seemed to rise up in his throat and check his words.

Johnny and Willie were motherless children. Their father earned his livelihood by cutting pines in the forests, hauling timber, and doing odd jobs generally whenever he could get a chance. Their mother had died a few months before, and a kind neighbor had offered a home to the children, for the sake of the little errands and chores that Johnny could do.

Mrs. Bray was very kind to them, and took the best possible care of the baby; but there was many a night when Johnny lay awake, softly crying to himself, with his arms around Willie's neck, and thinking of the dear, dear mother he had lost. And it was his greatest ambition to obtain a good situation in the neighborhood, where he could earn a little money and help support Willie.

"For I know that my father is very poor," said Johnny, "and if I could only assist him, I know that mother would be pleased up in heaven!"

"Well," said Mrs. Bray, after a little hesitation, "I think you had better go."

So Johnny put on his cap and tied his faded worsted comforter about his neck. An overcoat was an unknown luxury to him, but his coat was warm and snug, and he set off on a brisk walk, that was almost a run, in the frozen March sunshine, over the mountain-side, that was white and glittering with snow.

For all the dazzling sunshine, a tremendous gale of wind was blowing—such a gale as might make mariners tremble, on the decks of great ships, standing far out to sea—a gale that shook the tops of the trees, and made them groan and creak as if giants in pain were hidden within their huge, mossy trunks.

And how Johnny found his way through those trackless woods, where there was no path, except here and there the paw-marks of a stealing fox, or wild-cat, or the velvet tracks of rabbits, nobody could guess. I do not think that Johnny knew himself.

He kept his eyes steadily on the sun, and now and then paused, to look for rude signs cut in the bark of the birch-trees, which served as a sort of guide-post to him.

After a long walk, crossing two or three frozen streams, and getting over a huge, rocky chasm by means of a fallen tree-trunk—which groaned dismally as Johnny picked his way across it, as if it had half a mind to snap itself in two and let him down among the snowy rocks below—he reached the doctor's house, on the other side, and left his message.

"The doctor isn't in," said Miss Phoebe, the doctor's sister; "but I'll tell him, the very minute he gets back. He can drive around by the road in his new cutter, and perhaps he'll be there before you are."

"I hope so," said Johnny, wistfully, "because our baby is very sick."

"You'd better stop and have a bit of dinner," said Miss Phoebe. "It's a most ready."

"Oh, thank you!" said Johnny; "but I couldn't stay—I must go back to Willie. I can quiet him better than any one else, when he is ailing and fretful."

So Miss Phoebe gave him a drink of milk and a piece of hot gingerbread and he started back home again.

It was getting on toward sunset now, and Johnny was anxious to get home.

"I think perhaps it would be a shorter cut," he thought, "if I could walk to the railroad track, and walk on that as far as the Great Gray Rock, and then cross the ice-pond to the old road."

He scrambled down the steep and frozen side of

the bleak mountain, and soon came to the single railroad track, upon which a passenger train ran at eight in the morning going south, and five in the afternoon going north. There was a freight train at noon also, but this had passed by long since.

"It must be near five now," thought he. "I shall hear the noise of the train as it comes; and, besides, they always blow a whistle at the Great Gray Rock."

He walked along, swiftly and steadily, his hands deep down in his pockets, and his nose purple with cold. Suddenly he stopped.

"It's very strange that I don't see the Crow's Nest," he said, aloud, as if he were talking to the yellow sunset in the west.

The Crow's Nest was a long-deserted nest of sticks, and straw, and reeds, in the decayed boughs of a lightning-blasted pine-tree, which, from its peculiar position, could be seen for some distance away by any one approaching from the northern side of the mountain. And just then, Johnny came around the curve of the woods, and saw, to his amazement, that the old pine, decayed at the heart, and tossed about by the tempestuous March gale, had split half-way down, and fallen, a huge, splintered mass, across the iron rails of the track.

And this was the reason that Johnny had failed to see the familiar landmark of the Crow's Nest.

"What shall I do?" cried Johnny, aloud. "The train comes rushing around the bend at five, and all the passengers will be killed! Oh, if I had but a red lantern to signal, 'Danger ahead!'"

He stopped a minute, trembling like a leaf, to think what he had better do; and then, starting to run at full speed, he rushed headlong down the track, waving his scarlet comforter over his head.

At the top of the snowy hill by the Great Rock, he knew that he could be seen for a long distance and, by dint of great exertions, he contrived to reach this vantage ground before the shrill whistle of the advancing train was heard.

It was on a down-grade here, which increased the peril of the situation; and Johnny stood there, the scarlet comforter fluttering above his head, as if he were a little statue, cut in ebony, sharply outlined against the bright western sky, where the sun was hanging, a great globe of gold, above the black clouds.

"Now, if the engineer only sees me!" thought Johnny, his little heart beating like a trip-hammer, as he could hear, above the rush of the wind and the creaking of the tree boughs, the hoarse whistle of the train as it rushed onward through the steep gorge beyond.

And the engineer did see him. Small as was Johnny, and insignificant as was his ensign of danger, the snow-crested hill and the orange sunset made so strong a background for him that they instantly perceived that something was wrong, and whistled the signal for "Down brakes."

And the lives of the passengers were saved, and all through the courage and presence of mind of a boy twelve years old.

Children, this is a true story. It is a thing that really happened. And you will be glad to hear that one of the officers of the railroad company had Johnny appointed to a good place, at the nearest station, where it was his duty to signal every approaching train, with a flag.

"For," said the gentleman, "I feel sure I can trust such a lad as that."

And little Willie got well, and Johnny dates all his good luck from that walk down the mountain-side, when the March winds were raging in the forests, and the Crow's Nest crashed furiously across the iron lines of the railroad track.—*Golden Days.*

MODERN PROPHECIES.

CONTRIBUTED WITH REMARKS BY A. G. HOLLISTER.

PROPHETIC REVELATIONS.

In a communication written at Mount Lebanon, November 1840, purporting to emanate from the spirit of the ancient prophet Elisha, occurs the following: "The times are now beginning and will fast roll on for the spirit of the Lord to turn into the world and operate in the (previdential or preparatory) order of His work, in like manner as He has done in His Israel. Henceforth there shall be many strange operations and great outpourings of the spirit among the children of men. Many spiritual exercises, wonderful gifts, unaccountable signs and wonders, great awakenings and powerful revivals, convictions, and new light breaking in among all ranks and orders of people, in progressive degrees, until the hearts of multitudes shall be prepared to call on the name of the Lord, and cry mightily for the power of salvation."

* * * The work of God shall spread at times unexpected, and in places and by means unlooked for, even in a sudden manner. For the Lord of all true knowledge has purposed to frustrate the expectations and calculations of all people that they may see and know that the work is from Him alone. And His times and work shall be known only by the operations of His spirit. In that day many marvellous signs and wonders shall take place, of such a nature, in such numbers, and so frequently as have never before been known. * * * Greater light and knowledge of spiritual and heavenly things, and of the ministration of spirits shall be revealed, than has ever been made manifest to man."

The history of the spiritual manifestations since the Rochester knockings began, is a sufficient commentary on the foregoing quotation, though we believe that all that has been, is but a mere shadow of what is to come. The alpha may have been pronounced, but the omega is not yet seen, and the intermediates have not been lisped. In January 1841, a communication through the same medium, contains the following, which claims to emanate from the spirit of the ancient prophet Joel:

"The time has come for that prophecy to be fulfilled which the Lord spoke by me saying, 'And it shall come to pass afterward, (after those days of darkness, and in the last days which are the days of the seventh trumpet,) that I will pour out from my spirit upon all flesh. Your sons and your daughters shall prophecy, your seniors shall dream dreams, and your juniors shall see visions; and also upon my man servants and upon my maid servants in those days will I pour out from my spirit, and they shall prophecy. And I will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before that great and terrible day of the Lord comes. Joel ii, 28 to 31.

"Truly, in the fall and destruction of God's ancient covenant people, and in the fall of the primitive church, the Sun of Righteousness which had shone upon them was turned into darkness. That

is, it was darkened to all men. And the moon, representing the light of nature, (borrowed light), was turned into the most bloody principles (of persecution, war and fighting) ever known, so that (nearly) all men were led by them. There was indeed a shining of light, and the prophecy was in part fulfilled in the primitive church, as declared by the apostle Peter. Yet still greater darkness and more bloody principles succeeded, and spread through the earth."

"But the darkness began to be dispelled when the seventh trumpet commenced sounding, and light has been increasing ever since, both in the natural and spiritual worlds. And a far greater degree thereof has now begun than was ever manifested before. Hence the extraordinary outpourings of the spirit that have been among my chosen people, ever since the jubilee year of my Zion; operations exactly corresponding with the prophecy, with the Divine spirit, and exceeding any that have heretofore taken place since the world began. These were to restore the true order of my holy people, like the figurative jubilee among my ancient (typical) people; and to establish it with a great increase; to confirm the children of Zion in their holy faith, and to prepare them for that greater and more wonderful work which is before them, and to which all the faithful will be called, whether they are in the body, or gone into the spiritual world. Though they may at times cease in a measure, yet they shall revive and increase in far greater degrees."

"And the times are at hand, ye have already begun in a measure, when the same wonderful displays of the spirit shall go forth into the world, and be adapted to their state, to prepare the way for (accomplishing) all that has been foretold."

* * * Then shall be fulfilled in its times, that part of the prophecy, 'Put ye in the sickle, for the harvest is ripe.' Also, 'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance,' (Joel ii, 32; iii, 13)."

The following was written in December, 1840, in the name of the Ancient Prophet Elisha. "He is still a prophet of God, indued with the same power and prophetic light, according to the work of the present day, which he stood in when he dwelt on earth. And he also saw the present work of God, both in providence and grace, was typified by the work of his mission on earth, more than by any event that ever before took place. And that the double portion of the spirit which rested on him when Elijah's mantle fell to him, represented the union of the two dispensations of the gospel, which will absorb all the good of all preceding dispensations; and then it will rise into such superior power and wisdom that no power nor dominion can stand before it."

"Therefore he is now sent forth as a ministering spirit of God, together with many of his brethren, the ancient prophets and many other ministering spirits sent forth by our heavenly parents to prepare the way, and to accomplish that work which Almighty Power and Wisdom have purposed to bring to pass in the orders of providence and grace among the children of men. But he works in union with the Parents of the New Creation, and with the church of their children in heaven and on earth; and no spirit can work the true work of God, out of this union, says the prophet. [Note.—It is evident that no one can work the true work of God unless they work in union with the Divine Spirit, and are therefore subject to His laws and divine order. And as there can be no conflict, clash, discord nor inharmony in the Divine Spirit, all true workers in every Divine work, must work in union with each other.]"

"For although many spirits who are influenced by the Spirit of God to work in the order of providence, and in a preparatory spiritual work, are ignorant of the Parents and work of the New Creation, (except by figurative representation, which they do but imperfectly understand,) yet they (who are guided by the Spirit of God) are all directed by Divine Power and Wisdom in such a manner as to subserve His final purposes in the new and spiritual Creation, and the order of all things which shall be dependant thereon; which will finally be the case with all things both in the natural and spiritual (or visible and invisible) world."

"The Prophet says he is sent forth into the world to work with the children of the New Creation in the substance of the work, of which his work in Israel of old was a figure. That is, to execute judgment on the unrighteous and to cut off idolaters from the land; and to destroy all the idols, great and small, from the house of Israel, as was done to the idolatrous house of Ahab and its followers in Israel of old. And to gather and reserve unto myself saith the Lord, all who will not bow to nor kiss an idol, as in that day I reserved unto me 'all the knees that did not bow to Baal, and every mouth that had not kissed him.' Yea, I covered and preserved all such from the judgments that cut off and destroyed the idolater and oppressor. Even so will I do in the work of this great day, among all nations throughout the earth."

"The time has begun when the Lord will roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake. (Joel iii, 16.) Yea; all things that can be shaken, shall be shaken, and the Lord alone shall be the hope of His people and the strength of the true children of Israel."

"Woe unto the world because of the iniquities of her children! Woe unto the tyrants and oppressors who oppress and afflict the souls that I have made, and who have filled the earth with injustice, violence and cruelty, saith the just and merciful Spirit. The Lord will stretch out His judgments and indignation. He will execute judgments upon all the high and lofty; and will destroy all the high places upon earth. He will cut off the proud oppressor and destroy all tyrants from the earth; and bring them down to the dust. He will burst the bands of the slave, and slavery shall be blotted out from among men. All souls shall be set free to choose the work of God, which will be manifested to all people according to their order and day. He will overthrow the thrones of kings and destroy the pride of monarchs. Yea, His hand shall be stretched out until all the nobles and mighty of the earth shall be brought down and laid low."

"Judgments and strange events shall roll on one after another, and the Divine Power will show many signs and marvellous wonders, both natural and spiritual, and none shall be able to stay His work, nor to comprehend any cause for the wonderful things that shall take place. All the reason and philosophy of man shall be confounded. Yea, many things will come to pass that will be an astonishment and a wonder to all men. Behold, saith the Lord, man has sought out many inventions in His own wisdom, which I taught him not.

He has become too wise in his own understanding (or estimation) to acknowledge the judgments which my hand hath brought upon the earth as scourges for his amendment. Thus he is not chastened nor profited by the operation of the hand of the Divine Spirit, but hardens himself in wickedness and does not repent."

"Therefore, saith Divine Wisdom, I will bring on him many judgments, and will show many signs and wonders for which he can assign no cause in Nature. And many will not believe many of the things which shall be brought to pass, though it be declared unto them. These shall increase throughout the world until all men shall be compelled to acknowledge that there is an invisible Almighty Power which rules over all things, and that His hand has brought to pass the many great things which shall appear and take place; that they have been wrought by His power alone, over the elements visible and invisible."

REMARKS CONCERNING EVIDENCE.

"It is not expected that understanding people in this day will believe a Thus saith the Lord, unsupported by corroborative evidence; nor is it right that they should, since many false spirits have gone forth, who frequently assume the style and language of truth, for deceptive purposes. Hence, whenever said phrase is authentically used, it is reasonable to expect the attesting evidence will accompany or follow in due time, since without it we are liable to be imposed on by deceivers. Jesus, quoting law, said that by the mouth of two or three witnesses every word may be established. The mind is so constituted that it does not grow sound, strong and reliably confirmed in the reception of truth, unless that truth be substantially witnessed to by some other truth, or fact, that we know, whether the witness be our own senses, (natural or spiritual), our intuition, the testimony of others, or a truth or fact previously established in our belief. So that the mind requires at least two witnesses (Rev. xi, 3) to confirm the truth, and this witness is called evidence. Every truth is strengthened or modified in our belief according to the amount and quality of evidence brought to bear in its support. This fact lies at the foundation of all right reason and true knowledge."

Hence God, the infinitely wise Author of reason, even while He suffered us to walk in our own natural ways, "left not Himself without a witness in that He did good and gave us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness."

Neither has He left without witnesses. His divine work for the redemption of man from an imperfect, natural and temporary state, to a perfect and eternal state of divine order, glory and happiness. A work which appeals to the internal moral consciousness, calling upon all men everywhere to repent, and bring forth the fruits of righteousness, and obedience to faith in moral virtue, which is a gift of God, and therefore a witness for God in the soul. The respect which all men everywhere are constrained to pay to moral virtue, compels even the atheist, hypocrites, and unbelievers to become witnesses for God, though they may not intend it. How much more, then, the truly upright. Hence the prophet spoke to the upright one of old, saying, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe Me, and understand that I am He."

THE MEDIUM

of the foregoing communications was an elderly man, of positive intellectual acumen and research; a philosopher of the strictest probity, integrity, uprightness, and true philanthropy, with whom many trusted their souls and were safe. For he was a fisher of men, and a Savior, being a virgin follower of Jesus from birth to exit from the mortal. He was a genuine Spiritualist, a spirit seer and prophet, a healing medium for soul and body, and for more than twenty-five years a leader and judge among his people. Further corroboration is found in the character of the communications, which support liberty without licentiousness, and point toward the final establishment of universal justice, equality, and true fraternal relations among men. They also encourage the belief that wickedness shall finally be put out, and that righteousness alone shall flourish among all nations, thus strengthening the hands of all true workers in the field of reform."

They are further sustained by the concurring testimony of ancient witnesses, many of whose predictions uttered ages ago are just meeting their accomplishment. But stronger than all the rest is the historic evidence of the last forty years. In these United States of America, in Brazil, in Russia, in the slave marts of Africa, long strides have been taken toward the extinction of slavery. In this way many false nobles have been brought down (or up) from the position of ignoble lords to be their own servants. And those who seek to prolong their usurped authority, by violence and deception, are sowing to a burning harvest of retribution. In 1848 a sudden panic seized the crowned heads of Europe, since which the powers of royalty have gradually been falling, and the power, intelligence and influence of the people increasing."

Part of the foregoing predictions might easily be supposed to have been written since the occurrences they describe, if the dates could not be verified by living witnesses, and the corroborating facts recorded during the last thirty years, enough to fill a volume, are too well known to need recapitulation here. And though we are told that the final outcome of all this will be the universal brotherhood of man, and the reign of a present and everlasting salvation from all errors, follies, frailties and imperfections, who can but see that there is an immense field to traverse, many interesting scenes to pass through, and many valuable experiences to be wrought under Divine guidance before the end is consummated."

Mount Lebanon, Columbia Co., N. Y.

J. A. Smith, 1870 Washington street, Boston, Mass., writes: "Please find enclosed the price of subscription for your valued paper for one year, which you will please send me, with the picture 'Homeward.' Mr. Roberts, I can but faintly express to you my gratitude for your firm stand you have taken, in behalf of the mediums. I think it is too bad, for the spiritual papers to write fraud against the name of any medium, for there are enough local papers to cry fraud, without spiritual papers doing so. I think they should be more charitable. I am now almost three score and ten years old, and within the last ten years I have been greatly blest by the light of the angel world, and I prize your paper as one source of light to bless me and the world. Yours truly in spiritual endeavor to bless humanity."

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, March 1, M. S. 32.

After an invocation the following questions were asked and answered:

Question. The perfectibility of man has been talked about, but can the creature become perfect until he is freed from bigotry, prejudice, selfishness, bad habits and every abomination? May he then begin to cultivate the beautiful virtues?

Answer. The doctrine of Jesus says that we can become perfect, as God our Father is perfect, but perfectibility rests on one point, and one alone; and that is, an adjustment to all the rules, laws and effects of matter. Until we have mastered these laws, we must remain imperfect. How soon men and women will become adjusted to all the laws of nature, is a question that I am unable to answer. It depends upon the efforts of every single individual. If you do that which is right, that which is true, in your age and generation, then you will certainly advance towards perfectibility. What is virtue? Virtue is embodied in this sentence—Act unto your fellow beings so that you will not infringe on the rights of any of them. This is a precept that will lead you to perfectibility. Matter is not yet enough refined to admit of the possibility of perfectibility; but it remains with every one of you to become, in the light that you have received, a Savior of the human race; not one Savior but as many as the great eternal light—the sun—has called into existence. Each and every one of you have enough of the perfectibility of grace in your human nature to save mankind if you act up to it. The more Saviors the sooner your redemption will come. Therefore adjust your lives to the true God of man, Reason; and you will soon have perfectibility.

Q. Will man ever be so perfect that he will take no advantage of, nor injure, nor offend his fellow man in the smallest particular? Is this putting too fine a point to it? Is there any such perfection in spirit-life?

A. There is such perfection in spirit-life, but the road to this is narrow, and few are those that find it.

The evolution of matter teaches us that the time comes when there is a rise, a forwardness, an increase of the good principle over the evil one, but it teaches us that man must work for this. All the elements of nature and art are open to the grand government of the human brain, and you must think! You must become analysts. You must separate the chaff from the wheat. Herein lies your happiness; and no nobler epitaph can be written upon a mortal man or woman's tombstone than this—I have done all that my circumstances allowed for the redemption of humanity. If you have done this, you have been one of the perfectors of the human race. But the question is not, my friends, what beauties, what joys, what eternal bliss you can enjoy as angels and arch-angels in spirit-life, but it is, what have you done here. Have you lifted one fallen creature up? Have you written on your tombstone your right, your immortal right to perfection hereafter? If you have done this, you will be received into perfection into the after-life, with the greeting "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

Q. Reputation may be made, and lost, and regained; but character is a thing of slow growth, and of priceless value; and once lost is lost forever. Which of these two requisites should we be most tenacious of cultivating and preserving?

A. This is certainly a good question, one that calls out thought. But

"The weak soul, within itself, unblessed,
That leans for all pleasure on another's breast,"

can lose its character, sink into insignificance and die in a pauper's grave; but the noble soul, "that struggles against the slings and arrows of outrageous fortune," is the one that never loses its character. Reputation, as this question implies, depends altogether on the amount of energy of the individual in life. One embarks for riches, the other for fame, and others for different kinds of aims, which he or she thinks to be right. Well, we can say then and truly say, no man nor woman knows what they have really achieved, until they have passed to the grand spirit-life. While here, this question says character is of slow growth; but a great many have good characters, with much cunning. They veil the reality. Before the world they are looked upon as grand, noble characters, but let the curtain be lifted and you are admitted behind the scenes—what then? You see this so-called moral man is a mass of moral deformity, and I am incapable of saying I believe that character often makes reputation, and reputation often makes character. We take this in different ways. If I have a good reputation you will not inquire much about my character. Slow growth to make a character? Yes—also slow growth to make a good, solid reputation. A transient reputation can be achieved quite readily, but will it stand the arrows of criticism. Will character, if put through the same process, be upon a more solid basis than reputation? So, to balance these in the scales of justice, we say, in conclusion, be careful that your character is really what you are—not what you make people believe you are, and your reputation for truth will surely follow.

Q. Does the highest form of Spiritualistic philosophy accept this statement found in the New Testament as true, viz: "Neither is their salvation in any other but Jesus Christ and there is no other name under heaven given among men whereby we must be saved?"

A. The answer to this question depends altogether on how you receive that statement. If you receive it as a personality, it is null and void; but if you receive it as a spiritual injunction or spirit principle, it is true. Why? Simply for this reason; that there is one principle ever struggling for preeminence; it matters not whether you call that by the name of the law of truth; whether you call it eternal justice, or whether you call it the Christ principle. The whole question can be reduced to this: Is man working towards perfection? If he is, then this principle, whatever name you give it, is working out the regeneration of man. If Jesus Christ taught true, pure and moral precepts, upon which no man or woman can take issue, then I say salvation certainly comes out of the teachings of Jesus, or any other philanthropist or philosopher. He or she who promulgates the highest truths we are able to conceive of in our mortal state, brings salvation to all men and women. I will not go any deeper into this question.

Q. Is every man's life marked out for him? or, as Shakespeare says, is there "a divinity that shapes our ends, rough how they them as we will?"

A. It is true that all human beings are the creatures of circumstances. It is also true that you can submit quietly to your circumstances and dig

yourself a pauper's grave, or get up energetically and try to control circumstances instead of letting circumstances control you. There is everything in knowledge, for that is power; and the great difficulty in the way of American people is this, they want to be everything in one and the same time. I will tell you honestly, if you wish to rise in this mortal life you must make a specialty of something or other. If you do this you will succeed. I do think honestly the American people can produce more human beings "Jackies at all trades and masters of none" than any people on this planet. Herein lies the wrecks of many lives that otherwise might have been happy ones; therefore you may all reach an ultimate. Whether you reach success or fail was directly illustrated by a colored man, who said, when he prayed to God that he would send him a turkey for breakfast, his prayer was never attended to; but when he prayed to send the old man after it, it was apt to be there before sun up the next morning. So with your affairs in life. Put forth your energies; you will have no cause to complain; but waste time, and you must abide the result.

Q. Zeno, the Greek philosopher, said: "Man hath two ears and one mouth—to hear more and speak less." One of the Zodi said, "I fear God, and next to God I fear him who fears Him not." Now don't you think such precepts as these, coming from the mouths of philosophers, detract from that of priests in favor of humanity?

A. We must allow that all have their own sense, ideas, and feelings in regard to morality. All men erect for themselves a certain standard. They speak upon that standard wisely or unwisely. Some have a God of Love; some a God of Fear. Some have a God of Ambition, some a God of Patience; and all these are necessary to build up the whole; each one brings his mite to contribute to the great treasury of thought. Martin Luther wrote some fine moral precepts, and he also wrote some other precepts that would make you think he had an attack of dyspepsia. Philosophers, moralists, and in fact, all writers write just as much truth as they can conceive of under their circumstances. But they do not claim to be infallible. You read their books, and you accept what suits your reason; and there is nothing for a sensitive man so fearful as undertaking to write a book, for he knows the critics look over all the good passages and condemn the bad ones; therefore these ancient philosophers taught their truths in their own way. They taught some that are valuable and others that are a nuisance in the light of the nineteenth century. A man may write for and in the interest of truth; but as he is not perfect, his works will contain errors. Do not condemn; take that which is good and pure, the rest consider as dross. It is necessary in metallurgy to separate the dross from the pure metal. Do not pick up, or out, passages of philosophers that are erroneous, but pick out those that are good, and in this way you will advance the condition of the human race.

THOMAS W. LIVEZEY.

GOOD DAY.—There must know that in the spirit, all people bring with them the prejudices of their mortal lives. They like to have a heaven for their own special ideas; and I will tell thee truly, that the worst enemy to the soul entering spirit-life, is the word *prejudice*, for it upsets everything. Instead of making the future life a happy one it makes it miserable; and I'll tell you, friends, you must be animated with the grand idea of promulgating eternal truth and not set, dogma or ism. You must also remember the rule to "judge not, lest ye be judged." There is grandeur, there is beauty, there is happiness, but it is only to be achieved by pure and holy desire within thy own spirit. There must first be ready to have the beam extracted from thine own eye, before thee attempts to take the mote from thy brother's eye. If thee wants to be a happy spirit, thee must know the only grand passport to spirit-life is embraced in that word *Love*. Love every one. Try to find if they have a spark of manhood or womanhood. Try to fan it to a bright blaze, so they may make arch-angels in the after-life. When in the mortal life I ever strived to be a humanitarian. I felt that I would like to have raised every one of my fellow creatures up to the stand point that I occupied. With this desire, I tell thee, I find in the spirit-life, I am very happy. To my relatives—and to Friends, of whom I was a long time one of the members while in the mortal life, I would say, my coming back here, is for the purpose of making people think. Think on the great subject of the after-life. In conclusion thee can say just one word to Rachel. Fear thee not. Do that which the thinks to be right, and thy reward will be great in the spirit-life.

THOMAS W. LIVEZEY,
77 years of age, member of the Friends' meeting,
Plymouth, Montsomerly Co., Pa.

MARGARET W. KOLLOCK.

GOOD AFTERNOON.—I went to the spirit-life at sea. I was brought up a Lutheran. In the after-life all that you heard preached to you in the mortal life you must take with a grain of allowance. There are many teachers, but few who have absolute knowledge of the way—the proper way to go. I went to spirit-life, just as I found life had become the most interesting to me. I had a husband, children, and everything that goes to make life happy. To be called away suddenly from them, was to me, a fate that it is not in human nature not to rebel against. I feel weak in coming back here to-day. I am not fit to teach you people what to do, but I can give you my own experience as a spirit. It is this—that on your entrance into spirit-life, you are not bound to anything that does not agree with your reason. Everything is open to you. You can choose whether you will remain in the old ruts of your mortal life, or take a higher departure in your spirit state. There, you always find kind teachers. You always find those who are ready to advance you the moment that you desire truth, without being trammelled by anything you have been taught during your mortal life. I hope this communication will reach my husband, (Surgeon in the U. S. navy.) I passed away in the winter of 1868, on board of the U. S. steamship, Newburn, bound for Alaska. My husband surgeon on board of that vessel. My name is,

PHILIP RANDOLPH.

GOOD AFTERNOON.—Well, what have you got to say when you get here? I was a doctor, but not one of those kind you are trying to bring, or rather turn out, in this place now. All you mortals are full of frailty, and we spirits are much like you. You'll go to spirit-life with a certain idea predominant, and that idea makes you slothful or active. We all differ in our training. In life no two are alike. We start, or are started by those

we come in contact with, towards certain points, certain issues that make up our life; why is it that while one has all the pleasures and comforts of life, another has all the discomforts, all the misery? Simply because one of you desires to be the ruler over many. You fight for power! You care not how many widows and orphans may cry out, in your grand rush for wealth. When you get power, what is it? To-day you enjoy it—to-morrow you pass to spirit-life, and become a beggar; because the kind of coin that lays the brightest intellect here, is not the coin of any value to you in the spirit-life. When you pass to spirit the endorsement of your note that represents untold power here, is worth nothing there.

You stand there an infant, born into the great spirit hereafter, with that Almighty power searching your very heart; and the hollow echo that comes back to you is, how many good actions have I to endorse me in this spirit-life? When you search through your spirit and find your destination, you feel like that man, spoken of in the Scriptures, that had a wedding garment on.

Remember this, in conclusion of what I have said here to-day. Power, in this mortal life, is sure to recompense you with power hereafter. I want to say this, before I leave: I have relatives in Trenton, Bridesburg and Philadelphia. I have been ten years in spirit. I have learned this much of truth. Kind actions and loving deeds are the kind of endorsement you want to receive as an angel's passport into spirit-life.

PHILIP RANDOLPH,
Philadelphia.

AQUILLA TOMLINSON.

GOOD AFTERNOON.—Like the preceding speaker. I was a man, in the mortal life, who represented wealth, and it gave me considerable power; but if it did, I worked for it honestly and honorably. Man, under the existing society arrangements, has a right to get all he can, and keep all he gets. In fact, I found the mortal life was a case of "diamond cut diamond," the best fellow wins. I don't say I could not have done better under better circumstances; but I do say, if I had a mind to sit up till twelve or one o'clock at night, when other people were enjoying their rest, in order to secure my accounts, I had a perfect right to do so. "Yes; but," say our friends, "have you a right to triumph over your fellow-men?" That is a good question, and I answer: "Have not I as much right to triumph over them as they have over me?" Logical arguments always lead to one result, and that result is this: that if you do not beat circumstances, circumstances will beat you. Who is the man that can tell me correctly what is right? He can tell me what is right from his standpoint; but can he tell me what is right for the masses.

There are more people in this mortal life who are spending their time attending to other people's business than there are attending to their own, and that is the reason you have so much misery. Why, since I have been in spirit-life, I have found many spirits ready to convert me; but I have not found one that is willing to let me convert them. They all have new ways of reform. They are all going to do great things, but when you search and analyze their projects by the light of common sense, these projects of theirs mean nothing. They are of that class that hover the nearest to you mortals. They tend more to confuse your minds than anything else. I was brought up a Quaker, but was not a member. From my boyhood to old age I took common sense for my guide; this was my advice to every body I came in contact with. To my daughter and her children I would say this: Give your children a practical, solid, common sense education. Start them out with this in the world and they will make honorable men and women in this mortal life and angels in the hereafter.

AQUILLA TOMLINSON,
Conshohocken, Pa.

LUKE V. SUTPHIN.

GOOD AFTERNOON.—Some men are born angels and others devils. Why were they not all born angels? I don't know. An old man, during the course of his life, gathers some facts that are worth something. I think mine will bear analysis. I like politics; they interest me. There is always something lively in politics. They keep your blood in circulation. It is a nice thing to be an alderman, because nobody expects you to be good; but they expect you to find out how good those are that come before you. I enjoyed myself while here. I lived a jolly life. I don't want to advise anybody to follow in my footsteps; but I do say this, you will find that those persons, who shout out for morality the loudest, are the loosest followers thereof. It's easy to get religion, but hard to get shut of it. Why? Because when you pass away to the spirit-life, these same old creeds seem to stick with you. It's easy to die with the idea you are going to glory, but hard to wake up, and find there is no glory for you, by believing. You must do, and not believe! If half the money that is spent in promulgating religion was spent in the alleviation of human misery, we would be a happy race of people. But when you are in this world you have to do as it does; and if you stand up against public opinion, in ninety-nine cases out of a hundred, public opinion will knock you down. This point don't hold good. Is a man or woman honorable or honest? But how much policy have they got? How much will they do towards catering to public opinion. Therefore, I advise you to act honestly if you can; if you cannot, you will have to stand your chances in spirit-life. I do not like to give my name, but I suppose I must. To my friends—my political friends—I will say, look out boys, you will have a "red hot" time answering for your delinquencies. Do not stuff the ballot!

LUKE V. SUTPHIN,

Marlborough street; (4 months passed away.)

Mrs. James Clark, Utica, Ill., writes: "Enclosed please find \$2.15, renewal of my subscription for the paper that goes out every week in defence of our noble band of mediums, who are battling with their God-given gifts to dispel the clouds of error and superstition that enchain the minds of the people, and demonstrate the fact that if a man die he shall live again, and must reap to whatsoever he may sow. Mr. Harry Bastian has been with us for the last ten days, resting from the arduous labors of the past few months, and Sunday evening he kindly consented to hold a seance for the benefit of a few that were anxious to witness the manifestations through this truly wonderful instrument of the angel world. The manifestations were good, and I can truly say the home that shelters him is blessed, whether his stay with them be long or short. He left here Monday afternoon for Peoria to fill an engagement for a week; from there he goes East, to fill engagements of long standing. May he be appreciated as he deserves. Yours for justice and truth."

BLACKFOOT'S WORK.

TWENTY PER CENT BETTER.

BRISTOL, CONN., Feb. 29, 1880.

James A. Bliss:—

SIR:—Your magnetized paper has done me much good and I want you to send me another. I did not expect the first piece would wholly cure me, as my disease was of too long standing, but I am 20 per cent. better and I feel to thank you and the good spirits for it.

While using the magnetized paper, two spirits came to me; one much larger than the other; one controlled my hands and magnetized my face and gave me great relief, but not until after they had made friends with my Indian control. The largest seemed to be of a higher order or in other words more developed—more cheerful and talkative, the other was shown to me dark and melancholy, but both had great power. They showed me a room on which was a heavy carpet, the chairs were of chestnut or oak, and a man was sitting in one of them at a table of dark wood, and many papers and books were on the table. Is this in any way connected with you or not? Or is it all delusion on my part? Oh, I wish I might know, please answer by letter or through the columns of MIND AND MATTER.

And oblige a true investigator,
MRS. FANNIE C. KEENEY.

"[The first of the Indians described, I think was "Blackfoot." The other I think was an active worker called "Little Wolf." The room, chairs, table, books, papers, and everything except "the heavy carpet" was a minute description of the place where I spend on an average fourteen hours each day. I can assure this lady it is not a "delusion" but an excellent clairvoyant test to me.—Jas. A. Bliss.]

EYESIGHT BEING RESTORED.

ROMERO, MACOMB, Co., Mich., Feb. 29, 1880.

James A. Bliss:—

DEAR SIR:—I have now worn your magnetized paper one week, and can see more and better than I have for about six months, but the paper has gone to pieces and, probably the virtue is gone. Therefore, I now send for more, and if by means of which my eyes are fully restored to sight, I cannot sufficiently express my gratitude to you and the good angels. With great respect, &c.,
WM. WATKINS.

WHERE NERVINES FAIL, THE MAGNETIZED PAPER
PRODUCES SLEEP.

NEWTON FALLS, Trumbull Co., Ohio.

James A. Bliss:—

I received the magnetized paper all right. I wore it on my forehead nights, and on my breast in the daytime. It had a very soothing effect on my nerves, causing me to sleep well, till it wore out. The great trouble with me has been my inability to sleep. *Nervines have no effect on me.* Will you please send me another sheet of the paper, and I hope it will clear up my dull brain so that I can write a readable letter.

L. HUDSON.

GOITER CURED.

COLFAX, INDIANA.

J. M. Roberts:—

DEAR SIR:— * * * Now a word to Brother Bliss and his medical band. I believe in ordering the magnetized paper. I told you that Mrs. H. had "goiter," is also partially developed for clairvoyance and clairaudience. In due time the paper was received, unaccompanied with any instructions how it should be used. Mrs. H. laid it on the stand and sat down, placing the palms of both hands upon it, almost immediately she was told to get paper and pencil when she heard and wrote down this communication: "Paper go in lots of wigwam. Me go where paper go. Me have lots to do; me will come to chief's wigwam often; me go like lightning; me go to all circles; me stay no long at any circle, as me have heap lots to do; me healing sick; me tell me to set as me tell every time." Instructions were given to set every other day and the name of "Blackfoot" was given; whether it was he or not we cannot positively affirm as a matter of fact, but still that it was he we must firmly believe, for after following out his instructions as near as possible for two weeks to our great delight and satisfaction we find the goiter almost entirely gone, while her medial powers have been greatly increased. To the angels and you Brother Bliss, we feel that we owe a debt of gratitude and our heartfelt thanks. Surely the time has come and is now at hand when angels shall minister unto the afflicted "with healing in their wings." Hoping that "Blackfoot" through you may be privileged to benefit many, as he has us, we will close.

As ever yours for the right,

BENJAMIN F. HAYDEN.

"The Orphan's Rescue."

WATERFORD, N. Y., March 2, 1880.

To the Editor of Mind and Matter:

Your paper and receipt cordially received. You ask, "What premium?" Please send the Orphan's Rescue. It is typical of my early experience, my rescue from the Fourth Presbyterian Church, Albany, January 1838. Going to a protracted meeting several weeks, I was convinced of the falsity of creeds. Almost in despair, praying in agony of soul, my voice was heard in the heavens, and echoed from sphere to sphere; my angel guardian came to my rescue, took my spirit to the angel's sphere,—was there about three hours—then I was escorted back to my tenement of clay, gloriously happy, resurrected from old theology. Gifted with prophecy, revelations and inspiration, visions, phenomena such as are common among modern Spiritualists. My angel guardian, faithful in his mission to give their aid in time of need. In times of persecution, I was protected by an invisible power. "The Orphan's Rescue" beautifully illustrates my experience. The promptings of my inner life is the cause of my writing. Last evening the dear spirits put my face and head, then said the paper MIND AND MATTER is coming. Before the influence passed away I received the paper with joy. I will soon pass over the narrow river. My earth-life is eighty years and four months. May the higher power give encouragement in your work for humanity.

Respectfully,

MARY S. LLOYD.

A. B. Nott, Fair Haven, Mass., forwarding subscription writes: "I now take five spiritual papers. I am bound to know the truth, the whole truth, and nothing but the truth. Stand firm to your post and fight for true mediums."

MIND AND MATTER.

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THE EDITORIAL VILLAIN, JOHN C. BUNDY.

In MIND AND MATTER of last week we published the lying statement of the Denver Republican (Colorado) in relation to the conduct of certain unnamed human brutes connected with that paper, who sought by the most infamous falsehoods and acts, to discredit Miss Laura Morgan, as a medium and woman, and her parents, as honest and worthy people. Who those vile scoundrels were the Republican did not dare to tell, well knowing that they could not afford to let their identity be known. Out of their own mouths we demonstrated them to be the lying, cheating knaves that they thought to make Miss Morgan and her parents appear to be, by one of the basest conspiracies in which five Jesuitical villains were ever engaged. Those who have not seen our showing up of their dishonest, lying villainy, can have that number of our paper gratis, by sending us their address. The conclusion at which we arrived on reading their relash of the same stale Jesuit device to injure mediums was that these five concealed villains, were the tools and agents of the Roman Catholic Propaganda, or its obsequious ally and coadjutor, the Young Men's Christian Association, both of which bodies of sectarian bigots, see, in Modern Spiritualism, the speedy doom of the pious frauds and pharisaical falsehoods which they have been propagating as truth.

We felt quite sure that the five villains immediately engaged in that criminal and most damnable transaction were in some way related to John C. Bundy, the fraudulent successor of the murdered Stevens S. Jones, in the management of the R-P Journal. We felt equally sure that the next number of the Journal would make it manifest that such was the fact. That our anticipations have been fully realized is evident from the following editorial article in last Saturday's issue of that Jesuit organ, in which, it will be fully seen that John C. Bundy was one of the conspirators if not the originator of the plot himself. We will do what this wretch dare not do, let our readers know, from his own mouth or pen, the grounds on which we charge him with acts that show him to be a man of the basest and most criminal character. Here is the editorial referred to:

"THE MORGAN MASQUERADERS."

"The ardent spirit-loving cobbler and his spirit-personating daughter, Laura, have again come to grief—this time at Denver, Colorado, where a party of five skeptical gentlemen earned the thanks of the public and the curses of a few dupes by proving the very earthly character of the purported heavenly visitant. The coy maiden Laura was carefully prepared, substantially in accordance with the 'test conditions' so carefully described by Dr. Peebles, and which appeared so satisfactory to him last June. In due time a white-robed female figure with a turban surmounting her streaming hair appeared, walked firmly to the piano, pulled out the stool, seated herself upon it and began to play. At this point a naughty skeptic gently entwined his arms around the angel, who suddenly developed wonderful powers of resistance, another skeptic uncovered a dark lantern and disclosed the struggling form of Laura, decked out in spirit-garments. After all present were satisfied of the identity of Laura, she was released in accordance with her continued pleading.

"How much longer must Spiritualism bear the burden of such infernal quackery? How long must the most sacred feelings of the human heart be trafficked in by the Morgans and others who are coining blood money from the dearest longings of the human soul wherewith to minister to their depraved appetites and support them in their idleness? We wrote to Bro. Peebles last summer that what he so confidently believed were 'test conditions,' were nothing of the kind, and had our worthy pilgrim put his arm around the spirit form that so enchanted him, he would have blushed, modest man that he is, to have found himself embracing a very common piece of Morgan clay. We have yet to see the first particle of evidence that Laura Morgan has any medial power for materialization. Last fall, Bro. Samuel Watson wrote Morgan and his daughter a kind and beautiful letter, expressing confidence in Laura's mediumship, and offering to make her a member of his own family for the winter, and to pay such weekly salary as the Morgans should demand. But the Morgans knew better than to give this brave, true-hearted gentleman the opportunity to witness the manifestations in his own house. They knew that, although he then fully believed in her medial powers, the deception could not be kept up, and that he would not hesitate to acknowledge his error to the public when discovered.

"W. Stainton Moses, M. A., himself a medium for physical manifestations, and others are moving strenuously in England, to do away with the use of the cabinet, and their efforts have been rewarded since the late disgraceful exposure of Florence Cook-Corner, while personating a spirit. A movable cabinet or screen made of cloth may possibly be tolerated, provided the medium sits outside and constantly in view. It is high time that Spiritualists should arouse to the danger before them, and cease to tolerate these frauds perpetrated in the name of Spiritualism, and demand conditions that shall render such flimsy shams as those of the Morgans impossible and unprofitable."

No one will charge us with treating Col. Bundy unfairly in letting him thus at length present his villainy and shame before the readers of MIND AND MATTER. We now propose to point out some of the most frightful sores upon this self-exhibited moral leper, in order that every person not tainted with moral leprosy may be induced to shun this loathsome and disgusting instrument of spirit diabolism. Is there a man, woman or child, whether Spiritualist or bigot, who can fail to see that the man who wrote and published that article is a malignant slanderer and a most brutal coward. Again John C. Bundy challenges public attention

to his own moral character, by seeking to make the public believe that Mr. John Morgan is an intemperate man, by a most contemptibly mean insinuation. That he should do this in the face of more than a dozen certificates, given for publication, by those for whom Mr. Morgan worked for the past ten or twelve years, shows how reckless he is of his character for truth and honesty. We defy John C. Bundy to show half as strong proof of his habits for industry and temperance as did Mr. Morgan, when Bundy before published the charge and attempted to prove it by a bribed night-watchman of no character. If Mr. Morgan was not a most forbearing man, he would have ere this put an end, by personal chastisement, to this slanderer and his vile falsehoods. Bundy, doubtless, was aware of this, or he would never have had the audacity to thus assail him in order to create public prejudice against his child.

That Laura Morgan is a spirit personator there has never been one particle of proof adduced by John C. Bundy, Alf. S. Hutchinson, R. P. Kayner, or the five unnamed tools and coadjutors of these worthies, who figured in the Denver Jesuit foray, to show. This we have fully demonstrated in our thorough exposure of the fraudulent attempts of those enemies of truth to discredit the mediumship of Miss Morgan. It is consummate impudence for John C. Bundy, the discomfited slanderer of Miss Morgan and her parents, in his Kayner, Hutchinson and Bundy fizzle, to say that Miss M. had "again come to grief," meaning that she had been a second time discredited as an honest medium. If it does not prove in this affair, that John C. Bundy, the editorial slanderer of Miss M. and her parents, has again come to grief, we shall be very much mistaken.

To show the contempt which Col. Bundy has for his readers, he would not deign to give the facts to them, in order that they might judge how much truth or falsehood there might be in the story concocted to injure Miss Morgan as a medium. He could not afford to be so just and fair as that. He well knew that had he taken that honest and proper course, that no one would believe the lying story that he endorses and approves without any reservation or qualification. None but a dishonest man would have been guilty of such editorial meanness.

Col. Bundy says: "A party of five skeptical gentlemen earned the thanks of the public and the curses of a few dupes by proving the very earthly character of the heavenly visitant." Now we charge Col. Bundy with being fully acquainted with these five lying ruffians. He says he knows them to be skeptics, and he knows them to be gentlemen, and he knows they earned the thanks of the public, and he knows they earned the curses of a few dupes. Now, as he knows so much about them, we call upon him to tell the readers of his paper what these gentlemen are, that they may know what Col. B.'s standard of gentility is, and who these deserving applauders of his are. The cowardly curs did not dare to disclose their names, well knowing the contempt and ridicule they had justly earned. Col. Bundy says they were gentlemen; so much the worse for Colonel Bundy! Men base enough to enter into a conspiracy to assault a helplessly entranced girl, and treat her with a brutality that would disgrace devils, are, in the estimation of Col. Bundy, editor of the Religio-Philosophical Journal, gentlemen. They are the same stamp of gentlemen that this lying, slandering editor is—a disgrace to the human forms they wear.

In the little that Col. Bundy ventured to say of the performance of his Denver coadjutors and fellow conspirators he has not stated anything that comports with the statements published in the Denver Republican. He falsely alleges that one of his gentleman coadjutors "gently entwined his arms around the angel." His pal and fellow scoundrel said upon this point, "The man next to Morgan suddenly leaped forward in the direction of the spirit on the stool, and before she could dissolve and disappear in the air or gain the closet had thrust his arms about her waist and was holding her firmly. In the struggle to escape the forcible embrace of the exposé, the spirit tumbled and fell on her back lengthwise across the platform." Bundy had the ineffable meanness to attempt to conceal that ruffianly proceeding from his readers. Now mark this pregnant fact. This ruffian who firmly held, as he says, the spirit he had seized, (not Miss Morgan, mind you) admits, burly ruffian as he was, that he could not hold the spirit (not Miss Morgan) and she fell from his strong arms upon the platform. It was not until that admitted spirit had laid where it fell some moments that it changed in the open room to Miss Morgan. To call that an exposure of Miss Morgan, shows to what desperate lengths the lying enemies of Spiritualism are driven to manufacture evidence to injure spiritual mediums. Twice has a similar performance of grabbing spirit forms been transacted in the city of Philadelphia. Once in 1876 at a seance given by Mr. and Mrs. Bliss, at which we were not present, but received our information from no less than seven persons that were present and saw just what occurred. In that instance Mrs. Bliss was the medium. She was completely secured in a perfect test cabinet in a compartment from which there was no possibility of her emerging. The heavy wire door between the compartments of the cabinet was secured by three padlocks, which were locked and the keys kept by one of the visitors. A numerous party of spirit grabbers from Wilmington, Del., were the assailants in that in-

stance. A female spirit form, that of an old lady, appeared outside of the cabinet and called one of the raiders, a man by the name of Johnson, to her. He pretended to recognize her as his spirit mother. He went up close to her and immediately threw his arms around her and sought to hold her. Immediately, with that form in his grasp, he fell to the floor and a white form was seen to glide into the cabinet to the medium. When he got up a moment afterwards it was gone. What was the consequence, two lady mediums who were sitting in the circle, one of them an aged blind lady, were thrown into spasms and did not get over the injurious effects for days. Mrs. Robinson, the old lady, told me herself that she felt as though she must die from the shock she had received. Mrs. Bliss was not in the least affected, the spirit form evidently having materialized from the ladies mentioned. Indeed, while Johnson, the grabber, lay upon the floor clutching nothing, Blue Flower, the Indian guide of Mrs. Bliss, came out of the cabinet and taunted the grabbers with their failure. The outrage, as was natural, broke up the circle. Mrs. Bliss was found in the cabinet in a deep trance, unconscious of anything that had taken place. The man who had the keys ran away with them at the commencement of the disturbance and the fastenings had to be forcibly broken open in order to release Mrs. Bliss. How very like was the experiences of the Denver grabber to that of the drunken loafer Johnson.

In the other case we were present and saw all that occurred. It was at a seance given by Henry C. Gordon. The Philadelphia Times, the Jesuit organ, that had undertaken the contract of crushing all mediums and arresting the Spiritual movement, had met with a humiliating and overwhelming defeat in their failure to imprison Mr. and Mrs. Bliss, employed a gang of a dozen or more Catholic bigots to make a raid upon that medium. We had been fully apprized, by spirits, of the intended demonstration and were on hand to see for ourself what would take place. Two female forms had come out into the room and walked about it within easy grabbing distance of the scoundrel who had been assigned the part of grabber for the party. Those forms were so manifestly female spirits that they were permitted to disappear, after coming out many times, without molestation. The cabinet consisted merely of a black curtain suspended across one corner of the room by a slight twine. In this curtain was an aperture at which the spirit forms frequently appeared and conversed with their friends. On that occasion the well-known form of Mr. Wm. Chantuck, the chief guide of the medium, appeared at the aperture of the curtain, called us to him, and congratulated us upon the victory that had been gained for Spiritualism in the defeat of the conspirators who by perjury and fraud had sought to crush Mr. and Mrs. Bliss. Immediately on resuming my seat, one of the employed Catholic bigots asked permission to speak with the spirit guide. The latter bade him go forward. As soon as he got to him he clasped the spirit form through the curtain, crying out, "I've got him." His aids and abettors cried out "hold him—hold him." The man still grasping the dematerializing form fell to the floor. Then a bright light, which they had brought for the purpose, was struck, and I saw the grabber rise from the floor, still clutching the now empty curtain in his embrace. Utterly dumb-founded and bewildered and not knowing what else to do he tore away the curtain. There sat the medium on the chair, in a bright light, untouched. This was too much for the villains and two of them sought violently to stuff articles they had brought for the purpose, into the clothing of the medium. In this they were detected, and utterly defeated they slunk away to get up just such a newspaper lie as that published by the Denver Republican and called an exposure of a medium. That it amounted to nothing is an evident fact, since Henry C. Gordon has continued to give his public materializing seances ever since, now more than two years ago. We shall be very much mistaken if Miss Morgan does not continue to give her seances in the future as she has in the past. Thousands of persons will thus be afforded the opportunity to ascertain the true nature of the villainous conduct of her lying and cowardly assailants. It is to be hoped that they will live to realize the extent of the crime they have been guilty of. Not being Spiritualists and, in their ignorance, not knowing the ability of spirits to vindicate and defend their mediums, they have arrayed themselves against a power that cannot be defied with impunity. Where are those who have been the persecutors of mediums? We know many of them, and a more god-forsaken set of men and women we never knew.

Col. Bundy asks:

"How much longer must Spiritualism bear the burden of such infernal quackery? How long must the most sacred feelings of the human heart be trafficked in by the Morgans and others who are coining blood money from the dearest longings of the human soul wherewith to minister to their depraved appetites and support them in their idleness?"

And how much longer, we ask, must Spiritualism bear the burden of treachery, falsehood, crime and brutality of such journalism as we are compelled to lay bare to the public gaze, from week to week, as we follow the snaky track of John C. Bundy and his Jesuit associates, as they seek to crush the spiritual media in their slimy and disgusting folds. Mediums are not "coining blood money," "to minister to their depraved appetites." We have never known a medium that was base enough and degraded enough to seek to "coin blood money." It takes the depth of depravity, which an editor possesses, who seeks to "coin

blood money," through the murder of his father-in-law, as does John C. Bundy, of the Religio-Philosophical Journal. None but the infatuated successor and profligate, by the death of a relative, would seek to divert attention from his own iniquitous crimes, by using such blood-curdling expression towards unoffending mediums, as "coining blood money." Col. Bundy, the Morgans are not murderers, that you should use that expression towards them. You know better than that, where to find murderers. Better be careful, or in your much talking you may say some things that will set people to thinking about your own record, that will not help you with those who have thus far been hissing you on in your vile war on mediums.

Col. Bundy goes out of his way to insult Dr. J. M. Peebles, Samuel Watson, the Rev. F. J. Briggs, and scores of other intelligent and sensible Spiritualists who have witnessed and testified to the fact that spirit materializations do occur through Miss Morgan by saying, "We have yet to see the first particle of evidence that Laura Morgan has any medial power for materialization." This is but a moderate specimen of the impudent and disgusting assurance of this upstart in Spiritualism. We hope these insulted Spiritualists will show that they duly appreciate this insult by some response that is worthy of an honest and manly sense of self-respect. If they are not willing to defend Miss Morgan against the wrong and insult offered her, then they ought at least to defend themselves.

But what are we to think of the following Jesuitical device to prevent the occurrence of Spiritual phenomena. He says:

"W. Stainton Moses, M. A., himself a medium for physical manifestation, and others are moving strenuously in England to do away with the use of the cabinet, and their efforts have been rewarded since the exposure of Florence Cook-Corner, while personating a spirit." (Another lie to your account your habitual slanderer of female mediums.—J. M. R.) "A movable cabinet or screen made of cloth may possibly be tolerated, provided the medium sits outside and constantly in view."

Think of it, John C. Bundy had the assurance to write and publish that, only one week after he had sought to prejudice Mrs. Pickering, because at a seance at which he, Bundy, E. Gerry Brown and a party of their cronies were present, Mr. Pickering would not allow Mrs. Pickering to be taken into the cabinet, out of their sight, where they and their attendant familiar spirits could have taken advantage of her in her helplessly entranced condition. Can there be any honesty or consistency in anything Col. Bundy says or does in connection with Spiritualism? We know there cannot be, as he is a deadly enemy of it, and is seeking by every possible means to degrade and injure it. The surprising thing is, that men claiming to be sincere and honest friends of the spiritual cause can be so wanting in good sense as not to see and understand this fact. We assure them that the time is very near at hand when they will wonder at their own stupidity. We are loath to think that many of those who are hissing Col. Bundy on in his Jesuitical career, know what they are doing. If we thought they did they would receive our attention in a way that would not be pleasant to them. We will have something to say to these unsophisticated Spiritualists ere long that will open their eyes to some things they seem now unable to perceive.

Col. Bundy closes his article by saying: "It is high time Spiritualists should arouse to the danger before them and cease to tolerate these frauds perpetrated in the name of Spiritualism." That is just what we think, and hence we have given our attention especially to freeing Spiritualism from the greatest and most dangerous fraud that was ever perpetrated in its name; and that is the pretence that the R-P Journal has been conducted in support of Spiritualism, and not in the immediate interests of its most bigoted sectarian enemies. As Col. Bundy expresses such an ardent desire to rid Spiritualism of the frauds perpetrated in its name, he will hardly complain of us for taking him in hand and giving his fraudulent performances, as a professed Spiritualist, the quietus they must meet before three can be peace and unity among the sincere and true friends of that cause.

We do not expect Col. Bundy to attempt to reply to our proofs of his villainy, for he knows too well that his only chance of escape from the consequences of his acts is to try to evade them by his silence. We are asked daily the question, "How does Col. Bundy dare remain silent under the public arraignment that you have brought against him?" Our answer is, that he knows that it is his only resource. The public are fast coming to regard that improper silence as a confession of guilt, and so it is.

Book Notice.

We are in receipt of a copy of a book entitled "Allegories of Life," by Mrs. J. S. Adams; 8vo., pps. 93. Published by Lee & Shepard, Boston, 1872. This work consists of twenty-three allegorical pieces, intended to illustrate the emotions, impulses and motives that animate the various phases of individual action. It is most pleasingly written, is quite entertaining and very instructive. It is well calculated to interest the aged as well as the young, and just the book to give to friends as a memento. It is neatly bound in gilt antique cloth, and makes a good appearance generally. Price \$1.25; sent by mail by Adams & Co., 31 Beacon street, Boston, Mass.

SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?

To the philosophic mind the attraction of Spiritualism lies not in its physical phenomena, in its materialization of human forms, in the passage of matter through matter; it consists in its doctrines, in the accordance of its revelations with man's sense of justice.

One of the most striking and wholesome features of this teaching is that which relates to the forgiveness of sins. In this matter the doctrine of Spiritualism not only coincides with the eternal principles of equity, but also with the Jewish Scriptures and the Talmud, with the Sermon on the Mount and with the dogmas of the Catholic Church. All these teach that a personal expiation here or hereafter is necessary to atone for wrong doing. The Talmudists, for example, say that when sins are between man and God, God can absolve them on the great day of pardon; but when they are between man and man; that is to say, when it is a matter of justice between brothers, man alone can forgive them and declare that the injury has been repaired. In like manner, the Catholic church, which, if it had not its good side, would never have acquired the influence it has over the minds of men, teaches that there is for sin both a temporal and an eternal punishment. God can remit the latter, as he did in the case of David, when Nathan said: "The Lord also hath put away thy sin; thou shalt not die." The temporal punishment God, however, did not remit, for the prophet added: "Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall die." In striking conformity with this instruction, Modern Spiritualism teaches that while the Infinite One—blessed be He!—will in the end bring every soul to a condition of happiness, each man must suffer, either here or over there, the full penalty for every transgression. In other words, there is no vicarious atonement. Religion is thus raised from the degradation of a magical art, whose mysteries are committed to a priesthood, to the position of a science simple in its principles, and demonstrable to all.

How often have we known returning spirits to confess their sins and to acknowledge that their punishment in the spirit world consisted in the silent or spoken reproaches of those whom they had injured in their earth life! Hard thoughts here of the departed, when they are deserved, seem thus to constitute a veritable punishment for the soul in purgatory. On one occasion a murderer related to us the particulars of his crime. He had killed a young woman residing in Harford county, Md., for which he had been hung by a mob. We wrote to the postmaster of the little town where this tragedy had occurred and found that the story as told us by the mouth of an unconscious medium, was true in all its details. The spirit said he was always haunted by the sight of his victim's face, though he asserted she bore him no malice. Her father, however, had not forgiven him, and he was in terrible suffering in consequence thereof and felt that he would continue to be until he obtained that parent's pardon. We wrote to the father, enclosing a copy of this strange communication and adding our own entreaties for mercy to the wretch, who had, he said, been psychologized by an undeveloped spirit to commit the deed. What the result was, we know not, for our letter was not answered, but this single instance, which is typical, illustrates clearly the doctrine of Modern Spiritualism on this cardinal point of the forgiveness of sins.

We repeat that, for him who would know how really a man may be just before God, there is no more solemn and impressive lesson to be learnt in any religion than in the teachings, based on actual facts, of the New Dispensation. St. Paul exercised himself to have a conscience void of offence towards God and man, an endeavor which the pagan philosophers expressed in the phrase, *nil conscire sibi*. There are many who are "innocent of the great transgression," and who, fearing to soil or tear their garments, do not fear to lay them aside when the hour comes for repose; but even they, as Judge Edmonds from his beautiful home testifies, have to pass through a moral purgation, a bitter remorse, before they are fitted to associate with the spirits of just men made perfect.

The Episcopal Church recognizes these truths in the impressive prayer appointed to be said at the visitation of prisoners: "O Lord, in judgment remember mercy, and whatever sufferings these persons are to endure in this world, yet deliver them, O God, from the bitter pains of eternal death." The latter doctrine, eternal death, is no part of our creed, and (we say it reverently) we do not fear him who hath power to destroy both body and soul in hell. That kind of fear may be the beginning of wisdom, but perfect love should cast out fear, because fear hath torment. To have fear of God—what blasphemy! It is to the childhood of the world that the religion of fear, of hatred and persecution, owes its existence. The Savior of mankind introduced that religion of love which his followers have so little understood. He realized, when he wept over Jerusalem, that men are never wicked, save by error or wickedness. They, by nature, love goodness and truth, and, by that love which God has given them as a support in the midst of their trials, they are bound, sooner or later, to be led to the practice of righteousness. With this creed the Spiritualist can endure poverty, calumny, social proscription, a prison, and

even desertion by those he loves, and still be happy: for truth and righteousness, love and trust in the God who will render to every man according to his works, who knoweth whereof we are made, remain for his consolation.

It is enough to contrast this teaching of the New Dispensation with old theology to see what an advance the world has made. Who does not shudder now-a-days to read the Calvinistic description of hell? In Boston's works, for example, (p. 141), we read: "The punishments inflicted on the greatest malefactors on earth, do draw forth some compassion from them who behold them in their torments; but the damned shall have none to pity them. God will not pity them, but laugh at their calamity. The blessed company in heaven shall rejoice in the execution of God's righteous judgment, and sing while the smoke riseth up for ever." This teaching was common among Puritan divines. The Rev. Mr. Emmons says expressly that "the happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell." In reading this blasphemous one involuntarily exclaims: "O my soul! come not thou into their secret; unto their assembly, mine honour, be not thou united."

A TIMELY AND FORCIBLE APPEAL TO COMMON SENSE.

The following letter from Dr. Allen Pence, James Hook, and Samuel Conner, is a reply to the hostile suggestions of the editor of the *Terre Haute Saturday Evening Mail*, and was published in that paper of the 6th instant. We fully concur with these highly experienced and intelligent observers of spiritual phenomena, occurring through the mediumship of Mrs. Anna Stewart and Miss Laura Morgan, in all they say, in response to the senseless suggestions of P. S. Westfall, the editor referred to.

We think it is about time that a little common sense should be applied to the subject of spirit control of mediums and these sensitive instruments of supernal intelligences relieved of the insane hostility of those who are too stupid and grovelling in their natures to know that they possess an immortal soul. We, therefore, most cheerfully republish these letters of the true and tried defenders of Mrs. Stewart; and we trust that should any ignoramus such as the editor of the *Mail*, or any number of them, undertake to jeopardize the life or health of Mrs. Stewart, by grabbing a spirit form while she is helplessly entranced and under their care, that they will slay them without a moment's hesitation. Friends, arm yourselves and test the question as to the right of spiritual mediums to the protection of their friends. Under the laws as at present administered, they have no protection whatever.

Editor of the Evening Mail:

"In the introductory remarks on the so-called Morgan expose, in last Saturday's issue, you say, 'we are ready to wager a good-sized sum that Anna Stewart, of Pence's Hall, would come to grief under circumstances similar to those narrated below, wherein another noted Terre Haute medium has fallen by the wayside.'"

"That any materializing medium, Mr. Editor, public or private, would be liable, under certain conditions to meet with the same result reported in the case of Laura Morgan, he that reports true or false, we freely and unhesitatingly admit."

"Mrs. Pickering, whose materializations startled the world, was two years ago caught under similar circumstances, and the expose was thorough and complete, and the skeptic was 'ready to wager a good-sized sum' that she would never rise again. Those who had tested her, and knew something of the law controlling mediumship, depended on and sustained her, and to-day Mrs. Pickering is giving satisfactory and successful seances to the multitude in the city of Boston."

"More recently Florence Cook, of London, the world-renowned medium, whose materialization power Prof. Crooks tested and proved to be genuine from the standpoint of science, was caught under similar circumstances, and the populace gloated over the expose! 'We are ready to wager a good-sized sum' that she will be exonerated and sustained, and that, too, by those of acknowledged scientific ability."

"That Miss Laura, Mrs. Pickering, or Miss Cook, practiced fraud or deception, knowingly, in their seances, will not be accepted by those who know them personally, and have investigated their mediational powers, or by those who know anything of the law governing these wonderful and divine gifts."

"In each of the above cases the form grabbed proved to be a partial and imperfect transfiguration of the medium and hence no serious result was liable to follow. In harmony, which doubtless prevailed at each seance above referred to, is productive of the transfiguration phase, and may explain the fortunate escape of the mediums from bodily injury."

"At a seance, a few years ago, at Havana, N. Y., Elizabeth J. Compton, medium, the representative, whose transfiguration was more perfect than those above referred to, was abruptly caught, from the effect of which the prostrated medium sweat profusely large drops of blood, and for a time her life was held in suspense."

"In the higher and more perfect phase the representative stands out boldly and independently of the medium. That Anna Stewart possesses the higher phase in an eminent degree, no reasonable and unprejudiced mind, after proper investigation, will doubt; that the same gift is to no small degree vouchsafed to Laura Morgan, we know."

"If, as we have shown, grabbing the representative who has taken on transfiguration jeopardized the life of the medium, it must be conceded that to grab and forcibly retain the independent form, whose materialization holds to a large extent the vital and life forces of the medium, must prove hazardous."

"Holding the above to be the law, we shall continue to keep a vigilant watch over our medium, and protect her to the utmost of our ability against the rash acts of the ignorant and prejudiced skeptic."

"We know Anna Stewart to be a true and genuine medium, and her personal character to stand

above reproach, the unwarrantable and unjust assertions of the ignorant, unscrupulous defamer to the contrary notwithstanding."

In conclusion, Mr. Editor, our explanation is given for the benefit of the honest, true, and thinking minds, and we do not intend to be drawn into a newspaper controversy to gratify the whims of the captious.

Committee. ALLEN PENCE,
JAMES HOOK,
SAMUEL CONNER.

THE STATUS AND PROSPECTS OF THE "RELIGIO-PHILOSOPHICAL JOURNAL."

The announcement by Col. Bundy in the last issue of the *Journal* of the precarious condition of that once prosperous publication is doubtless a matter of astonishment to those who have been urging him on in his reckless and ruinous war upon public mediums. We have seen clearly, from the outset, what would be the result of their insensate opposition to the spirit power that is behind those mediums, and we have done all we could to show them the folly of their course; but to no purpose. If what Col. Bundy says is true, it is very clear that there is but one chance for the continuance of the *Journal* and that is that it will place itself openly in the keeping of the Roman Catholic clergy, in whose interest it has been run since the assassination of S. S. Jones. Spiritualists have at last realized the fact that the *R.-P. Journal* is in the employ of the enemies of Spiritualism and they are dropping it by thousands. To such a pass has this falling off gone that Col. Bundy is forced to confess that the paper is not self-sustaining.

In announcing the commencement of the 28th volume of the *Journal* Col. Bundy begins by saying:

"In looking back over the history of the past six months, we find great cause for congratulation in the steady progress going on within the ranks of Spiritualism."

"The policy and methods of the *Journal*, as they become better understood, meet with a constantly increasing degree of appreciation and approval, and so we are greatly cheered and encouraged in the work we have before us."

That is one side and the best side of the story; now for the other. Here it is, Col. Bundy says:

"To the editor, who is his own publisher, the subscription list is a matter of intense interest and vital importance, and thus it is that we again call the attention of our readers to the necessity of promptly paying their arrears when due, and renewing. For the generous support which has been accorded us for the past three years, we return hearty thanks, and beg to remind our friends that we rely upon them to continue their active exertions. With the voluntary reduction on our part of nearly twenty-five per cent. in our subscription price, our subscribers were greatly delighted; this reduction lessened our revenue to the amount of several thousand dollars per year, and before this deficiency had been made up by new subscribers at the reduced rate, the price of paper advanced fifty per cent., adding thousands of dollars to our expenses. Thus it will be seen that between our desire to accommodate the public with a low-priced paper on the one hand, and the necessity of meeting the increased price of stock on the other, we are left in the condition where we need every dollar of the large sum due us, and furthermore, we need more than double our list of new subscribers."

There, dear reader, you have just what Colonel Bundy has been forced to say as to the prospects for continuing the *Journal*. The italics and small capitals are our own. Can you tell us what earthly chance Col. Bundy has to float the *Journal* much longer? He must have every dollar that his delinquent subscribers owe him, which is a large amount, and his subscription list doubled to enable him to float his water-logged craft. What chance has he, however remote, to obtain relief from either of those more than doubtful sources? For nearly three years Col. Bundy has been begging and threatening his vast number of delinquent subscribers, but to no purpose. He dare not discontinue to send them his paper, for should he do so, he would have so few subscribers to send his paper to as to render the wreck of the *Journal* apparent. The reduction of the price of the paper was resorted to by Col. B., with the foolish expectation that he would by that means manage to keep up his list of subscribers. He frankly admits he made a great blunder when he resorted to that desperate method of keeping up appearances. Col. Bundy at that time falsely pretended he could afford to make that reduction, and his deceit can no longer be concealed. If the delinquent subscribers to the *Journal* did not feel sufficiently interested in the success of the *Journal* to pay their arrears in the past, what prospect is there that they will do so now, or in the future, with the wreck of the *Journal* an admitted and foregone conclusion. We frankly confess that we can see none.

Neither is Col. Bundy's chances for getting new subscribers any more encouraging. He admits he must have two for every subscriber he now has to enable him to continue to bring out the *Journal*. Where and how they are to be had is one of those things that is past finding out. Col. Bundy virtually admits that he has no hope from his old paying subscribers, which would show that they are leaving him and his paper as rats leave a sinking ship. We have much reason to know this to be the case, for hundreds of them are dropping the *Journal* and taking *MIND AND MATTER* instead. These admitted facts do not look very much like showing "a constantly increasing degree of appreciation and approval of the policy and methods of the *Journal*," and yet Col. Bundy says, "And so we are greatly cheered in the work we have before us." What work is that, pray? That sounds to us very much like "Nero fiddling while Rome was burning." A truly jolly man Col. Bundy must be to become hilarious over such a gloomy state of affairs.

But the funniest feature of Col. Bundy's rejoicing is the following. He says:

"The most cultured and philosophical Spiritualists declare the *Journal* to be the best spiritual paper ever published and the great mass of intelligent non-Spiritualists, have come to look upon the paper with respect, and to lend attention to its statements, regarding it as the highest and most trustworthy exponent of Modern Spiritualism. To acquire this high position, has required great outlay of time and money and the active assistance of the ablest writers within our ranks on both continents. To maintain this enviable standard and to make constant progress is our earnest desire, and we know, dear reader, that you will heartily co-operate with us

when you fully realize the necessity. We need your hearty, cordial, constant aid, both in money and with heart and pen. We confidently look to receive it."

We are at a loss to know whether we are more moved by mirth than pity at this attempt to excite sympathy. Who are these "most cultured and philosophical Spiritualists" from whom Col. Bundy looks for aid, both in money and with heart and pen? Did he meet with any of them in his recent pilgrimage to the east? How much money did he realize from that source? If no more than he received in Philadelphia that plank of support has slipped from under him. In New York we have every reason to think he fared better, for he had the full sympathy of Cardinal McCloskey, the American Pope, who, with his subordinate Archbishops, Bishops and Priests, are among "The most cultured and philosophical Spiritualists," to be found among the friends and supporters of the *Journal*. But what are we to think of Col. Bundy as a Spiritualist when we find him boasting that he has the respect and attention of non-Spiritualists. That is just what is the matter with the *Journal*. It has been so long run with a view of gaining the respect and attention of the enemies of Spiritualism that Spiritualists have become sick and tired of it and are willing to see it die and in its grave.

Cannot Col. Bundy be induced to sell out the *Journal* to some sincere, honest and able Spiritualist so that it can be saved to the cause? Has he so ruined it that no such person can be found? We frankly confess we fear so and deeply regret that such is the fact. But for these unfortunate disclosures of Col. Bundy we could not believe the condition of the *Journal* was so desperate. In the light of them we conclude the *Journal's* goose is not only cooked, but badly burned, by Col. Bundy's management. There is all the greater need of a live, young spiritual journal, and we are doing our best to have *MIND AND MATTER* fill the bill. We are not dependent on delinquent and new subscribers for the continuance of *MIND AND MATTER*, as our permanent patronage secures that point. We are none the less anxious, however, to extend our circulation, as we want mankind to know the truth as it is embraced in the teachings of Modern Spiritualism. We say, therefore, to all those who agree with us in endeavoring to spread the light of the New Dispensation of revealed truth, that you can do so in no more efficient manner than by extending the circulation of this paper.

We have been astonished at the numbers of earnest Spiritualists who are working to extend our circulation. God and the angel-world bless them, say we. It will be our constant aim to merit this cordial co-operation.

ANOTHER COOK IN THE FIELD.

The old proverb, "Too many cooks will spoil the broth," is likely to be verified in the performances of the Cook family. We have had some ground and lofty tumbling on the subject of Spiritualism by the Rev. Joseph Cook and F. F. Cook, which have been enough to surfeit sensible Spiritualists, but Mr. C. W. Cook seems destined to leave his predecessors in the shade. This Mr. Cook hails from Ottawa, Ill. The subject of his story, in the last number of the *R.-P. Journal* is "Demonology."

Mr. Cook tells his readers that some "gentleman of fine scholarly attainments" had been guilty of the indiscretion of remarking that, "It seemed to him the demonology of the New Testament had not received its due share of attention; that this doctrine, if fully believed in and carried to its logical ultimatum, would destroy all individual responsibility, unsettle the laws and principles of mental and moral philosophy, and supplant order and good government with confusion and chaos."

This perfectly nonsensical suggestion was too much for Mr. Cook No. 3, and he "stops over" after this fashion. He says:

"It occurs to the writer that there is much in the foregoing remark, of interest and value to Spiritualists just now. If it be true, as is claimed in certain quarters, and we are sorry to say it, by Spiritualists, that mediums are not responsible for what they do and say, being but passive instruments in the hands of other spirits, then is there ground for serious apprehension on account of the rapid growth of this new system."

On this perfectly groundless hypothesis, Mr. Cook No. 3 goes on to suppose and conjecture and imagine what dreadful things would follow if there was any support whatever for the nonsensical supposition. It does seem that a mania has broken out among a class of people who foolishly imagine they are gentlemen of culture and philosophical capabilities, to see how absurd they can render themselves as professed Spiritualists. To such an extent has this vagary prevailed, that it has become a safe rule to set the man down as a fool professed, who prates about his refinement, culture and learning. Spiritualism seems to have some especial attraction for this class of fools.

Where, we would like to ask Mr. Cook No. 3, has he ever met with the Spiritualist, or where is one to be found, that says spiritual mediums are not fully responsible, mentally and morally, for all they say and do? We have never seen or heard of such a person, and we do not believe such a person can be found outside of an insane asylum; and yet Mr. Cook No. 3 beats the air and fumes and sweats about the matter as fruitlessly as if he was seeking to lift himself by his suspenders. One of the biggest strains at this preposterous undertaking is as follows: "Spiritualism is no more to blame for the shameful things done in its name than is liberty for the assassination of Lincoln, or the Almighty for the crucifixion of Christ."

We wonder the suspenders had not given way that time. The people who hold Spiritualism answerable for the shameful things done in its name, are the open and relentless enemies of Spiritual-

ism, and are not the sincere or pretended friends of Spiritualism.

But let us see whether we can gain one idea having any practical value from Mr. Cook No. 3's attempt to say something. He says:

"It should be known and realized particularly by himself, that in common with us all, the impressible psychic needs kind counsel, wise protection from others, inflexible devotion to virtue—to principle, within himself, and knowledge."

There reader is culture and philosophy of the Cook order; but we ask you to answer without laughing, how much sense there is in it? We can see none. He continues:

"Success in this as in all other departments of man's effort and experience, requires social, moral and intellectual culture; in short requires labor. Whoever aspires to mediumship should carefully ponder the Herculean labors, which lie before him, and remember that, after all, the mere fact of persons dwelling in the next sphere invests what may be said through the organism of a psychic with no more importance, value or authority than as though he dwelt on earth."

If that is not double distilled nonsense we want to know what that article is. "The Herculean labors of mediumship"! What a paradox! Any fool knows that what comes through spiritual media from the spirit world is not the result of effort or labor on their part, but the result of their passiveness and abstinence from all effort of will or body. Nothing could show more clearly that Mr. Cook No. 3, does not know what he is talking about. He evidently "talks too much with his mouth." It is equally preposterous for Mr. Cook No. 3, to assert that social, moral and intellectual culture are necessary to success in mediumship. Everyone knows that good and highly useful mediums are selected from the humblest and lowest walks in life, and most frequently from the ranks of tender childhood.

But we reach the climax of Mr. Cook's absurdity in the following dogmatical assertion. He says:

"The notion of non-responsibility for one's actions, whether in the normal or abnormal state, is fallacious. It deserves immediate annihilation."

Think of the hopeless stupidity of the man who could pen such manifest nonsense as that! What is an abnormal condition of a person? Is it not one in which the natural faculties do not or cannot perform their functions? Such are entranced mediums, psychologized subjects, persons of insane minds; and yet this sapient nunny asserts that these unconscious persons are as much responsible for what is done through them as if conscious and master of their own will and actions. Out upon such nonsense. If we considered Mr. Cook No. 3 in his normal condition we would feel provoked with him, but as we know he is not, being unconsciously to himself made to talk nonsense by some fun loving spirit, we can but smile at his Herculean labors to write himself into notice. Mr. Cook No. 3, is evidently himself a psychic and "needs kind counsel and wise protection from others," and hence we hand him over to Colonel Bundy for both. The Colonel knows all about such business.

EDITORIAL BRIEFS.

MRS. HOLLS-BILLINGS was to leave London for this country on Wednesday, Feb. 18th.

MIND AND MATTER Monday afternoon Free Circle has discontinued until further notice.

FRANK T. RIPLEY, is at the Arlington Hotel, Dayton, Ohio, and it is reported he is meeting with excellent success.

S. P. POND, of Blackstone, Mass., desires a good healing medium to visit that town, where he or she could remain three months free of expense. Address as above.—*Banner of Light*.

WE ARE in receipt of No. 2, Vol. 2, of *Broom's Paper*, published in Vineland, N. J., by Walter Broom, a well-known reformer. Mr. Broom is an earnest man and is determined to make his paper a success.

MEDIUMS and advertisers will find that the large circulation of MIND AND MATTER will return to them their investment in advertising in its columns four-fold. We refer to all of our advertisers for reference upon this matter.

READ E. Haskell's advertisement on the seventh page, in which he offers to send pictures of Thomas Paine, Charles Darwin and Prof. Tyndall's portraits for the small sum of six cents each. All of these pictures are copied from the originals.

MEDIUMS' MEDICAL ASSOCIATION.—There will be a meeting at Battle Creek, Mich., March 24, 1880, of the Board of Examiners of the Michigan State Mediums' Medical Association, at which time certificates will be granted to all qualified applicants. Dr. S. A. Thomas, Chairman; Mrs. L. E. Bailey, Secretary.

M. C. VANDERCOOK, the well-known vocalist, of Allegan, Mich., passed to the higher life on the 16th of February, at the age of 27 years. He was a sensitive, and composed his poetry and music, and also sang under an inspirational influence. His reputation was untarnished and his friends many.—*Banner of Light*.

WE HAVE received at this office, this week, a letter from Morganville, Kan., from some person unknown to us, enclosing \$1 and 6, 3-cent stamps, requesting us to forward magnetized paper and credit them with six months subscription to MIND AND MATTER. The writer has neglected to sign his or her name. If all persons would be careful and send their letters written in a plain hand, especially the name, county and State, a great amount of trouble would be saved.

READ "Red Cloud" and "Blackfoot's" offer to heal the sick and develop mediums on the eighth page. The three months will expire April 17th, M. S. 33, until that time it will be furnished to all who apply to their medium, Mr. James A. Bliss, for 3, 3-cent stamps to pay postage and cost of paper. The paper can be renewed at any time at the same price. The cures that have been effected through this agency are wonderful, which are published in our columns as far as our space permits. It is not expected that the paper is to be an infallible cure in all cases, but from the testimonials received at our office by Mr. Bliss it is certain it is doing a grand work.

MIND AND MATTER can be found every Saturday at the following named places. It would be well for friends travelling to cut this out for future reference. Charles R. Miller, East New York, Kings Co., N. Y.; Colby and Rich, 9 Montgomery place, Boston, Mass.; Smith's periodical depot, 122 Dearborn street, Chicago, Ill.; E. M. Rose, 56 Trumbull street, Hartford, Conn.; Dr. George E. Morrill, 26 North Eutaw street, Baltimore, Md.; Mrs. Faust, 936 N. 13th street, Philadelphia, Pa.; Co-operative Association of Spiritualists' news stand, Philadelphia, Pa.; Messrs. Piper & Co., 620 N. 5th street, St. Louis, Mo.; Richard Roberts, 1010 — 7th street, Washington, D. C.; Joseph Hart, N. E. corner 8th and Bennett Sts., Wilmington, Del.; Perry & Morton, 162 Vine St., Cincinnati, O.; American News Co., 39 and 41 Chambers St., N. Y. City; F. A. Rogers, 16 Woodland Ave., Cleveland, O.; Dr. D. A. Davis, 636 Madison St., Chicago, Ill.; D. M. Fox, Rochester, N. Y.; E. W. Kean, Main St., Moberly, Mo.; Wm. S. Barnard, 71 Horatio Street, New York City; A. M. Driscoll, Worcester, Mass.; S. R. Gotwals, 246 West Main Street, Norristown, Penna.; Atkins & Abraham's, 58 W. 31st St., N. Y. City; R. M. Adams, Vineland, N. J.; J. L. Ashley, 1705 Pennsylvania Ave., Washington, D. C.; M. A. Cook, San Jose, Cal.; Tyson's Circulating Library, 745 — 6th avenue, N. Y. City; Albert Morton, 11 O'Farrell St., San Francisco, Cal. Any person who may desire to purchase MIND AND MATTER from week to week, should insist that their newsdealers should keep it on sale upon their counters.

On the morning of March 6th, Mr. and Mrs. James A. Bliss were made happy by the birth of a daughter medium. The advent of the little stranger was attended by a throng of Indian spirits, who seemed rejoiced that a new medium had been ushered on the scene of their busy and benevolent labors. Within a few hours after the reception of the babe, Mr. Bliss was entranced and controlled by the spirit of a Chippewa Indian girl, who, in her broken English, said:

"Chief, how do do, chief. Me Shining Star. Pretty place. Me Chippewa. Me spirit. Me bring Sunshine (the baby). Little squaw make wigwam happy. Have good time soon. Bimeby little squaw run round this wigwam. Been many long moons since you had papoose. My little Sunshine. Pretty papoose. Not so pretty as will be. Me little medie's guide. Me aim got any medie only Sunshine. Think me never talk? Me talk hundred times. Me stay always. Me going to bring other Chippewas. You like little papoose? Me not going away from here, never. Good-bye."

The medium was then controlled by an Indian spirit, who was unable to speak English, but who gave his name as Takawansheka, who, by signs, made us understand that he was the father of Shining Star, who had been sent by the Manitou (Great Spirit) to guard the little papoose.

Red Cloud, the guide of Mr. Bliss, then controlled and confirmed what the stranger Indian spirits had said, and stated that there was a "heap more spirits in wigwam than ever before," that they were mostly the spirits of Chippewa Indians who had been sent to guard the advent of the babe.

We congratulate the parents at this auspicious augmentation of their mediumistic power, and are happy to announce that the mother and babe are doing well.

The Second Society of Spiritualists of New York.

New York City, March 2, 1880.

To the Editor of Mind and Matter:—Knowing that you are always interested in the progress of the cause of Spiritualism every where, I send you a few jottings concerning the status of the cause in our city. The first two Sundays of February we enjoyed the ministrations of Henry Kiddle, Esq., ex-Superintendent of public schools. His discourses were well read, and the audiences increased with each succeeding lecture. We hope to secure him again soon.

Sunday, February 15th, Mrs. M. S. Townsend-Wood spoke to us in her soothing yet logical and eloquent manner, and so pleased us that we decided to re-engage her for the month of May. The fourth and fifth Sundays of February we enjoyed the services of that Bonaparte of Spiritualism and reformer, Moses Hull. Years ago, Mr. Hull was very popular as a speaker at the Everett Rooms and in Apollo Hall, before the only society of Spiritualists, then in our city. Every body who heard him regarded him as an honest man, thoroughly orthodox in his Spiritualism, and as capable of expounding it, especially from a biblical and historical standpoint, as any man in the world. But after he ceased to speak in New York there were vague rumors concerning his free-love tendencies, his having deserted his family, etc., which were taken up by certain enemies of his and the cause of Spiritualism, and more than quadrupled in size as they passed round, until for years Mr. Hull's friends stood in mortal dread of employing him; not that they believed him to be a bad man, *per se*, but that they feared the odium with which he had been smeared would attach to them if they gave him employment.

Finally the Second Society decided, as the saying is, "to take the bull by the horns." So they employed Mr. Hull, providentially, (so it proved). As a fair was being held in Republican Hall, our regular place of meeting, we took Masonic Temple, one of the finest auditoriums in our city. The success was in every way more than could have been anticipated; the audiences were large, and in the evening, much larger than could have been crowded into Republican Hall. Mr. Hull's discourses on "The Comparative Evidences of Modern Spiritualism and the Resurrection of Jesus," "Biblical and Modern Spiritualism Compared," "The Bible Doctrines of Angels—Who They are, and their Ministrations to the Inhabitants of Earth," and "The Spirits of Devils Working Miracles," called many in who are not in the habit of attending our meetings; also many from the First Society of Spiritualists. Mr. Hull so pleased and instructed the immense audiences that there was a universal demand for him to return. When the management made the announcement that Mr. Hull's services had been engaged for the two first Sundays in April, there were manifestations of applause through the entire audience. Our 10-cent fee at the door pays all the expenses of these meetings, leaving a balance in the treasury besides. Fraternally yours,

ALFRED WEIDEN, Sec'y pro tem.

A. M. Driscoll, Newsdealer, of Worcester, Mass., writes: Enclosed is \$2; please credit to my account; will keep up with you hereafter. Please add one more copy of your paper to my order. I have lost two customers on another paper by having your paper for sale, and I think the best way to do is to keep more of your papers to make up for it."

THE LIBERAL LEAGUE NEWS.

The latest Liberal League chartered is No. 171, at Smithville Sound, Long Island.

Mr. J. M. Roberts, editor of MIND AND MATTER, was appointed, last week, by the Board of Directors of the National Liberal League, a Vice-President of the N. L. L., to fill a vacancy.

Mr. Fisher Doherty, of Crawfordsville, Ind., a subscriber to MIND AND MATTER, writes for blanks and instructions for forming an Auxiliary League in his town. He says, "I am in hopes the Greenbackers will supersede the necessity of the Leagues forming a political party."

Mr. W. S. Green, of Blooming Grove, Kansas, writes: "The blanks you sent me a few days ago were filled up with some of the best men of this town, consisting of merchants, doctors, lawyers, mechanics, farmers, etc., and Bro. Lane sends it out to-day, accompanied with the money, for a charter. Now, is not that business?"

John C. Guthrie, a young man twenty-one years of age, of Newburg, N. Y., writes for blanks to form a League, and says: "I have offered to give a dollar a week towards the expenses of running a League here, and others have made similar offers." Mr. G. is confident a League will shortly be organized in Newburg.

The best speech that I have read in favor of the Liberal League movement was made last week before the Detroit Liberal League by Hon. U. K. Booth, of Detroit, Mich. Persons who desire to become posted on the work that the Liberal League proposes to do should send ten cents to S. B. McCracken, Secretary of the Detroit League, and procure a copy. Each Local League should purchase at least one hundred copies for general circulation.

Another very excellent Liberal League publication, that has been issued within the past few days, is the address by the Liberal League State Committee of Missouri to the people of that State. The valuable information that it contains is just as appropriate for the people of any other State, and this pamphlet should have a large circulation. Reader, send ten cents to D. Jenkins, of Hannibal, Mo., and get a copy. All who love liberty should prepare themselves for the great conflict before us.

The Detroit, Mich., Liberal League "mean business." This League has just sent out circulars to every Liberal League and every Liberal Association of the State, and to each known Liberalist of Michigan, to procure their endorsement to a call for a State Convention, to be held at an early day, to take into consideration the best methods of carrying forward the principles of the National Liberal League. The friends of this movement desire to make this State Convention of such a character that it will influence one or more of the great political parties to put into their platforms the ideas embodied in the National Liberal League platform.

The Harrisburg (Pa.) Liberal League, which was chartered in November last, a few days since perfected its organization by electing T. J. Richardson President, W. H. Keller Secretary, and Jacob Lansing Treasurer. For Councilors, Hiram Star, D. Stevenson, Jr., Michael Dare and H. Brennan. Delegates to the next Liberal League Congress, George Pancake, D. Stevenson and D. W. Perry. This League has forty members, and their number is constantly increasing. It holds regular meetings, and is doing a valuable work.

There are a number of good Leagues in Pennsylvania, but the number should be multiplied by ten. Readers of MIND AND MATTER of the old Quaker State, set the movement in motion in your various neighborhoods. Can't our friends in Philadelphia resuscitate the old League there, or organize a new one? What do you say, Bro. R. C. Flower?

It is strange that an auxiliary Liberal League has never been organized in Chicago. To my certain knowledge there are hundreds, and I don't know but thousands of Liberalists in that city. There are a number of Liberal associations of various kinds, but no Liberal League. I have, heretofore, urged some of our materialist friends to organize a League there, but it has not been done. I now earnestly request that some of our spiritual friends move in the matter. The fact is, we have never as yet succeeded in finding just the right man to represent the State of Illinois on the Executive Committee of the National Liberal League. It should be some intelligent, active Liberal, who has the faculty that but very few possess, of organizing people into associations. Who is the man for the place? I know that Bro. Baker, who now occupies the place, will be glad to retire for such an one.

H. L. GREEN.

Salamanca, March 8, 1880.

Spiritualists and Liberals.

On another page, H. L. Green, Esq., the active and zealous Chairman of the Ex. Com. of the N. L. L., has a letter, which we copy from the spiritual paper MIND AND MATTER, giving the gratifying information that that paper is in favor of, and will in future support, the National Liberal League.

We are very glad to make a note of this fact, because we have long been of the opinion that the Liberal element of this country should be united and work together—at least for all practical purposes. Of course an entire uniformity of thought is not possible, even if desirable; but Liberal-minded people can agree in taxing churches, taking religion out of the schools, abolishing chaplains from the Government, and making it entirely secular. On these points and others similar, Liberals and Spiritualists can labor together harmoniously and with one accord in the numerous Leagues now in process of formation throughout the country. These two classes comprise pretty much all the genuine Liberalism there is in the United States, and we are very desirous to see them united and working in concert against bigotry and priestcraft. We did have some hopes of *Free Religion* as a progressive agent, but since the Cincinnati Liberal Convention and its new President, it has taken the back track and gone out of sight.

Therefore the only two remaining classes to whom we can confidently look for the defence and promotion of free thought and State Secularization are the Liberals and Spiritualists, who, we believe, are a unit so far as regards the great cause of Freedom and Humanity in this world, notwithstanding their difference of opinion regarding another.

Our friend, Green, has deservedly complimented MIND AND MATTER for its liberality, and it is only just to add that the Boston Spiritual paper, the *Banner of Light*, has always manifested the same commendable quality.—*Boston Investigator*.

IN MEMORIAM.

Mrs. Emma Carter.

When a good woman departs this life she should be remembered with more than passing notice, and her virtues should be recorded even for public view. Mrs. Emma Carter departed for the spirit-world on last Saturday night, Feb. 28, at about 11 o'clock, surrounded by her dearest relatives and friends, and her funeral took place from the residence of her late mother, Mrs. Mary Stokes, on Price's Hill, on Tuesday morning, March 2, when, followed by numerous relatives and friends, her remains were borne to and buried in Spring Grove Cemetery. The Rev. John Goddard, the good and talented pastor of the New Church Temple, of this city, conducted the funeral ceremonies, and delivered for the occasion a most pertinent and beautiful spiritual address. So all of earth of the bright, good woman, Emma Carter, is put away, and all the spirit and real womanhood of her is yet enduring, alive and active in the spirit-world. Farewell, sister, fare thee well!

"Farewell! Thou canst not teach me to forget."

Emma Stokes, when a little child, came to this city, about the year 1830, from the city of Philadelphia, with her parents, Samuel and Mary Stokes. She was reared in this city, and in young womanhood was distinguished for her buxoma beauty and her remarkable singing and musical ability. So competent a singer was she that for several years she was the leading soprano of the choir at Dr. Lyman Beecher's church, on Fourth street, when that distinguished preacher officiated there. She also taught vocal and piano music, for she was an excellent performer on the piano. She was married to Mr. E. Henry Carter, and was the mother of a family of daughters. Many years ago she, always a lover of the theater and drama, evinced remarkable inspiration, talent and ability in dramatic writing, and from time to time has been the authoress of some half a dozen good dramas. One of these dramas—a spiritual and romantic play called "Eugenia, or the Spirit Mother"—in five acts, beautiful scenery and a series of tableaux, was produced, and performed several nights at the old National Theater of this city. She wrote a five-act comedy also for Mr. and Mrs. Barney Williams. She was a woman of much native natural ability, and in addition, was adorned with all the qualities and graces of true womanhood. She was liberal and generous and very charitable, and no one in want or sick ever went away from her unprovided for. In her daily life she was bright, gladsome and gleesome and joyous—full of sunshine, she had always a good word for every one, and it is not too much to say that she has left no ill-feeling toward her or her memory upon this earth—all sunshine and no cloud.

What was most remarkable, she was gifted with true spirit and spiritual mediumship, and above and by herself she held communion, converse and intercourse with departed friends as she chose or desired, and for her friends here, many and many a time did she exercise her marvelous gifts, and permit them, through her, to hold communion and converse with their friends in the spirit-world, to their great delight and edification. Now she has gone to join her fellow spirits of the spirit-world—as an angel-medium—and we say to her: May the indulgent spirits grant thee every wish thy soul can form.

A FRIEND.

[The above "In Memoriam" we take from the Cincinnati *Daily Commercial* of March 4th. Mrs. Carter was the sister-in-law of our correspondent, Judge Carter, of Cincinnati, and was a medium of versatile gifts and great power in writing spirit communications. Since the publication of the *Voices of Angels*, spirit communications through her of a strong and effective character have from time to time appeared in the columns of that spiritual paper. We are glad to see a secular newspaper notice her "marvellous gift" of mediumship. After awhile true mediumship will be a subject of laudation and praise everywhere.—Ed.]

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2:30, and evening at 7:30, at the Assembly Buildings Hall, 8, W. Cor. Fourth and Chestnut streets. Mr. R. C. Flower will occupy the rostrum Sunday, March 14th. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS.—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10 1/2 a. m. and 7 1/2 p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood Sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION.—259 1/2 N. Ninth st. Free conference every Sunday afternoon at 2:30 o'clock.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetio Healer, has removed from 131 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) Successful treatment of Diseases by hand or battery. Diagnoses from 9 to 10 a. m. every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.

Charles St. Clair, Developing and Healing Medium. Hall, 240 South Fifth street. Circle every Thursday evening. Sittings daily.

Mrs. Mary A. Lamb, Trance Test Medium, 668 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Madam Lambert, Clairvoyant and Test Medium at Mrs. Swales, No. 711 South Eighth st. Sittings daily.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th st. Select sittings every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. W. H. Young, Healing medium will be in Phila., Monday and Wednesday of each week. Hours, 9 a. m. to 3 p. m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and old Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, 209 Market st.

Mrs. N. J. Finson, Electro Physician. Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 1012 Vine st.

Mrs. A. E. DeHann, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Bradywine street.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 711 S. Eighth st. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday and Thursday evenings, also every Tuesday at 2 o'clock p. m. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 336 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

ADVERTISEMENTS

For Mind and Matter.

IN THE LIGHT.

TUNE "ARARY'S DAUGHTER."

BY J. O. BARRETT.

I called me away on the infinite water,
Like bright bird of passage its bosom afloat,
O'er blue waves impulsive with gurgles of laughter,
With seraph to pilot my venturesome boat.
I stood in the light at the laureate portal
To gardens celestial and temples of truth,
O'er arched with the rainbows of wisdom immortal
That rise from the spray at the fountains of youth.

I entered and saw by the pure blooming roses,
Which grow on the brink where each tiny root dips,
That the frost-touch of death in its stillness encloses
A far sweeter glint for their redolent lips.
Beside me arrayed in white robes was an angel,
Who said with a voice, like the coo of a dove,
"The name you shall have is the Rural Evangel
Who nurtures on earth-lands the flowers of love."

I come on my mission to you who are weeping,
I catch the sad billows, resuming to me,
That wreck your fond hopes like the torn vessel sleeping
Amid the dark waves of the desolate sea.
I come with a sunshine to silver the tearful,
And trill the heart-chorde with a musical charm,
Till the lowly in prayer shall rebound to the cheerful,
And find for the parting a holier balm.

The task is assigned me, as pleasure of duty,
To build it this time on the isle of the blest,
Beneath the life-trees by a lakelet of beauty,
A place for the pilgrims to visit and rest.
Then help me construct it by faithful endeavor,
With thoughts and affections to crystal its dome,
With the floral of goodness to blossom for ever—
For soul to its soul is the new Rural Home.

Men Beldah, Wis., March 1, 1920.

A REPLY TO FATHER BURKE.

A Missionary of the Roman Catholic Propaganda to the United States.

BY MRS. ANNIE T. ANDERSON.

To the Editor of Mind and Matter:

The proverb, "There is a time for all things," can be no better verified to my mind, than by sending you a copy of an address given by myself in Memphis, Tenn., in 1872; it being a reply to one of Ireland's missionary Jesuits, sent to America in the interest of the Roman Catholic Church.

Father Burke is well known throughout the United States as a powerful advocate for the advancement of his faith in "The Apostolic Succession." I had given two lectures before the Spiritual Association of Memphis, and was requested to deliver another. I was audacious enough to pay one dollar admittance fee to this priest's lecture in order to take notes and give a review of his lecture to the Spiritualists. He related in burning words the aim and purpose of the Catholic church. My faithful quotations from history and my criticisms on his lecture were such a bombshell, that it was feared, by Spiritualists there, that I had overstepped the bounds of discretion at daring to answer this champion of Rome. But idiots and women often step where masculine angels "fear to tread," and from the peculiar circumstances attending the preservation of the manuscript of that lecture through my "changing years" since leaving Memphis; and from comparing the notes then made with your "Experiences," they seem to give forth a sound that Spiritualists must yet be aroused to a sense of their danger before the Roman Catholic trap is sprung, depriving them of the liberty of carrying on the work of opening the way for the occurrence of spiritual phenomena. If the "Talbert letter" did not prove the machination of the Jesuits, those machinations are too well known and remembered by the Spiritualists of Memphis and in St. Louis are many who know the place and occasion to which I allude. I have burned much of my writing done while there, but for reasons I cannot explain to myself the following was never consigned to the flames. I have not read the manuscript through since the time I delivered it as a lecture, until on reading MIND AND MATTER I took it from its place of long concealment. Finding it to corroborate so much of your experiences with the spirit enemies, I must now, as in the past, do what I consider a duty, and trust it to your judgment, in giving the exact words of one of the most devoted and trusted adherents of Catholicism; they being the only testimony of his, extant, declaring the expectations of his church.

St. Peter's Cathedral where Father Burke preached was filled, but mostly by Catholics, who seemed gratified at his predictions; but they will not be gratifying to those loving freedom of conscience, which Spiritualists are laboring for. This is a verbatim report of my review:

"In this review of Catholicism, I am well aware of the task imposed upon myself of running counter current to the powerful Romish Church doctrines; but as the monastic dungeon that is being reared in this city is not yet finished, I will venture the undertaking. As that body holds women who assume public positions, in contempt, they may not think 'They have a foe man worthy of their steel' at my endeavor to refute the arguments of one of their educated representatives, given in St. Peter's church, last Wednesday evening. His lecture was advertised to be on 'The Catholic church alone able to meet the wants of this age.'

"I trust, the truth will be received though the words be not accompanied with the classic eloquence of Father Burke. Twenty-three years ago the word came anew from the land of thought urging the benighted to arise and see the dawn approaching, that vigorous life might be inhaled, to rid this world from priestcraft that has, in years past, sunken it in Cimmerian darkness. That key-note has vibrated until a mighty song of deliverance is awakening the dormant energies of the people—and now it is too late for Ireland, the hot-bed of Catholicism, to send her priests to America's soil to rivet the chains that are fast loosening from the minds of the thinkers of the nineteenth century. Had Father Burke landed upon our shores with Loyola—with his oratorical powers and elegant diction, he might have hoped to have founded more monasteries to generate ignorance, but now it will be as tinkling cymbals, to lure the thoughtful into such religious mummeries as overthrow reason, and suppress the noblest aspirations of the soul. There will be a David for every Goliath sent forth by Pontifical authority to carry out the design of capturing this country as a last refuge, to consolidate Church and State.

"Father Burke's prediction that, 'within fifty years America would be under Catholic rule and have the world bowing to her greatness,' may be rather premature. When he says 'Intellectuality is the curse of the nineteenth century,' we can well imagine what constitutes the 'greatness of the Papal government.' Spain can answer with sorrow, from her blood-stained altars, what priestly

education signifies. She has dwindled to an insignificant monarchy under Catholic rule. Therefore, we must teach these high-priests that America's noble colonial martyrs consecrated this soil to freedom of thought and liberty of action, instead of theological slavery with superstitious ceremonies. John Hancock is 'able to write, through mediums, to-day, the same bold letters which he attached to the Declaration of Independence, that may be read now without spectacles, as then, by Catholic Ireland, as well as Protestant England.

"Father Burke discourses finely upon the new law of love superseding the law of revenge and hatred, as in the Mosaic dispensation. I think it so newly-born that it has not opened its eyes to the truth of toleration and justice to all heretics outside of Catholic institutions. In the same eloquent strain that portrayed the forgiving spirit of the Church, he said: 'She only persuaded her subjects' to partake of the communion and go to confession eleven months of the year—the twelfth demanded this observance upon pain of excommunication and the curses of God, to send them to Hell.' This is love with a vengeance—this looks with calmness and feels comfortable within the sanctuary, while a heretic is suffering in a fiery lake prepared by this benign being of love to hold poor wretches. The terrible sufferings of the Jews of Roumania, who have just sent a wailing cry of untold misery across the water to their brother Israelites, drank deeply of that love, Churchmen bear to their fellow-beings not of their fold. If, as they tell us, a mob goaded to fury by fanatical priests, rushing from house to house with murderous barbarism—sparing neither old men nor helpless women—desecrating their sanctuaries and law rolls—what, in the name of mercy, can hatred be? And this transpiring in the year 1872 by a craft that says 'The Church alone is able to meet the wants of this age.'

"This holy priest repeated twice or thrice that it was a lie that the laity were not allowed the Bible to read, but so artfully that a 'church subject' not privileged to think would not mistrust that he told but half the truth, and that the 'Catholic bible' was the one given sinners to find consolation; they not dreaming what 'book of God' he adhered to so truthfully. Why should they not read all bibles? Every revealed religion, from the Hindoo to the Mormon, has rays of inspiration. Even the despised Spiritualist, without a Bible, says 'The portals of the other world are opened, and angels are ascending and descending; only explaining the difference of his knowledge from that of others with their Bible, that it is given to all humanity to communicate with the dwellers in the world beyond, instead of being confined to the few, elected of God, to reveal just what they see fit, of their experience with those passed on.

"But because advanced immortal beings return and give lessons of wisdom, it does not exalt them to divinities to be idealized and worshipped as infallible saviors and virgins—we accepting the facts just as they are found, weighing their ideas as given—even as with strangers in the form before being proved truthful beyond a doubt. There are no new discoveries, but in the long ages they returned, when the senses overmastered the reason; and of a necessity they were imagined to be Gods by the superficial observer; and the revelators or mediums, the favorites of those adored Angels of Light, set themselves up as high priests—keeping the less enlightened in ignorance by the mysticism surrounding the sacred gift of receiving communications from a supreme power. They—the latter—to establish the authority of their mission, wrote the Shaster of the Hindoos, the Zend Avesta of the Persians, the Koran of the Mahomedans, the Bible of the Hebrews and Christians, only revised to suit the Romish ecclesiastical order of supremacy. They do not attempt to prove whether their claims to divine authority are truthful or not; it is, how adroitly they can compel the masses to believe the contents, as interpreted by the priesthood, not allowing any to question the thousand contradictions of an 'infallible book,' and the vain attempts of scientists to reconcile Genesis and geology.

"The despotism that commanded the Jews to despoil the Egyptians, by borrowing from them under false pretenses, may not be ungrafted into the Catholic Bible; but their works testify, throughout the ages, that they fully endorse St. Paul, when he says: 'But be it so, I did not burden you—nevertheless, being crafty, I caught you with guile.' On one point we must give credit to the priesthood. Taking it for granted that practical celibacy is the outcome of their creeds, they prefer that to the conjugal inconstancy of the Devil who killed the husband to obtain his wife. But we will not peep into numerics, for fear we might detract from the exalted title of Celebate. Their dimmed walls give not forth their discontented unhappy novices. Only once a century, when a brave soul leaps the barriers to reveal the misery within, can the outside world be informed of the true lives held in bondage by priestly power. St. Augustine, in his 'City of God,' reverts to the allegories of the adventure of Eve and the serpent, the tree of life and the rivers of Paradise as moral fictions, which are too inconsistent to become household words in well ordered Catholic families. These priests are willing to leave the story of the first, second and third days to have their morning and evening before the existence of a sun, moon and stars, and the tree of knowledge whose fruit had the virtue of preserving life, as non-essential elements of belief, for attracting the unwary within their mystical walls.

"Though their defiled Nazarene cursed the fig tree for not supplying him with luscious fruit, as Father Burke might have done, being hungered, and caught himself denying the Lord as did Peter, the rock of the Catholic Church; yet these slight indiscretions should not be of any weight when papal authority is at stake—that authority founded upon the goodness of all the Catholic saints in history.

"We together with the Christians agree, on common ground, in appreciating kind, benevolent deeds in Jew or Gentile, saint or sinner. But as there are as many noble works performed daily in our midst, why wander back two thousand years to Judean hills for reference to wonderful deeds of charity and justice; and sanctify the power to an idolatrous degradation that binds us captive to religious dogmas at the expense of the intellectual faculties of the present age. We could better appreciate noble acts if not made insipid by comparison with the works of canonized saints, that hold the mind to a blind obedience to authority.

"Father Burke says: 'No matter how great the intellectual illumination, unless there be added the strength derived from the bread of life—the 'Holy Communion'—the weakness of man will pull him down to sink hellward.' Too forcibly was this Romish doctrine sustained by its soldiery,

in the fourth century, until at last it checked Egypt's scientific researches, and destroyed Alexandria's great library and museum that had gathered the wisest of all the world together to encourage all the arts. These learned men were forced to yield their knowledge to the superstitious theology of a Catholic empire, which through long centuries, struggling against this same power, has not been enabled to rise superior to its bigoted grasp. That power declares in every place and on every occasion that intellectuality is a curse to the masses, as though the divine right to it belonged to the priesthood to decide the limitations of learning. But with all this papal authority declaring the supreme power of decision, the Vicegerent is imploring aid from political powers to prop this tottering throne in the once proud Roman city.

"Yet the long line of officials laying their plans in America, say, with unmasked assurance, that fifty years longer and this pure soil, dedicated to Liberty, will be bowing to this same pontifical government. It is fortunate for this age that the inventions and discoveries by intellectual men lived after the originators were persecuted by this tyrannical Church. Mechanics are not indebted to Catholic monks, as Archimedes was a heathen and believed in Hermes and many Gods. Mathematics are not indebted to cardinal hats, for Theodotus' works on geometry were valued by the Arab geometers, who cared more for science than for church professors, who, in late years, feed upon the bread of the communion tables to give strength to the body, while the soul, that immortal reasoning part, is left to famish for lack of knowledge, that dwarfs the mental faculties into imbecile submission.

"The great astronomers Hipparchus, Cleomedes and Ptolemy, with others, revealed the works of nature by their astronomical observations before the curses of the Roman pontiff could intimidate them, as they did Galileo for advancing his later discoveries. Father Burke exultingly said that Copernicus was a Catholic, as a proof that the Church encouraged science. In 1536 Copernicus addressed Pope Paul III. a letter, in a very timid manner, apologizing for his new doctrine, as he expected the same opposition as others of his kind. He states that he kept his book thirty-six years without daring to publish it, and at last concluded to do so, upon the entreaty of Cardinal Schonberg. After giving the manuscript to him, he said: 'If there be vain babblers who, knowing of mathematics, yet assume the right of judging, on account of some place of scripture, perversely wrested to their purpose, and who attack my undertaking, I heed them not.' His work was published in 1543. He died a few days after seeing the copy. It is perceptible what a slender thread he hung his future fame upon by the Romish protection. Bruno, who contributed to its introduction into England years afterwards, became a Dominican, but was a heretic on the doctrine of Transubstantiation; was persecuted and fled into foreign countries, and testified that wherever he went he found skepticism under the guise of hypocrisy. He was arrested and the Inquisition demanded his works; was tried, condemned and burned at Rome 1400. What diligent work that same tribunal would have were it once to regain its prestige, bringing all before that throne who presumed to possess any knowledge at variance with the Catholic dogmas.

"The philosophers of the Aristotelian, Socratic and Platonic schools gave wisdom, which the world to-day catches gleams of after more than two thousand years. Such is the bread of life that thinkers of this age cannot dispense with. This Dominican may roam throughout the eastern and western continents, repeating his *avers*, and be content to burn incense and elevate the host for faithful worshippers; but where would the world be without the intellectual progressive thought that gives the steam-engine, electric telegraph, and railroads, heretical though they are, to priestly dogmatism? The age will bow with reverence to genius, and hurl, like Luther, the inkstand at the Devil that dares to interfere with the freedom of conscience.

"Father Burke refers to the primitive popes advancing the fine arts, in the persons of Michael Angelo, Raphael and the composers of the oratorios and requiems, but how many grand specimens of their works could be found outside of the Catholic memorials to preserve the glory of the Saints who lived by the mysticism of their Orders? Had there been historical facts to be portrayed, at variance with the transfiguration or last judgment, the same fate of fire and rack would have been theirs, as was that of the Infidel philosophers and scientists. Genius was the target then, as now, for Pontifical anathemas.

"The outward senses could be bound to carved images and canonized patrons upon canvases, and the craft was too discerning to cut away the limbs they stood upon. One sculptured image of the crucified Redeemer, like that in St. Peter's, on Adams street, would hold devotees firmer in the church than all the books published.

"Carlyle well says: 'As knowledge increases, faith diminishes'; therefore, it is the policy of the priests to battle this incoming tide of reason that threatens to overthrow their power in Church and State. The Dominican deplores deeply the reformatory acts of the renegade monk of the sixteenth century, that shattered the sacrament of marriage. As the holy church takes the responsibility of deciding the affections, that pure and perfect part of human nature, it is not surprising that the inquisitorial dungeon, by monastic celebrate life is the penalty of transgressing established doctrines concerning marriage vows; but Luther was destined to try tides with this arrogant institution, and to see whether the parental care, as Father Burke terms it, was infallible. Though the heretic did succeed in breaking the chains of tyrannous usurpation, he did not profit enough by his experience, but became intolerant to others, who still differed from his ideas of religion. His spirit of intolerance lingers in too great a force now, for the interests of humanity. A few more centuries of resistance to the past, must be the experience, before equal rights can be maintained. His heretical deeds, however, were beneficial to after generations, as every independent act gathers momentum as it courses down the stream of time towards the complete emancipation of the races.

"Father Burke says, 'Luther's acts have been the means of multiplying sects, therefore sins.' He failed to recount the profligacies of Rome, the sect of the Papal Hierarchy, in the fourteenth century. As a well-known author well said: 'All the depravity and immorality that human beings could possibly devise, were her luxuries, when Europe's Emperors were obliged to crawl upon their knees to the Pope for absolution. St. Peter's, at Rome, was built by selling indulgences of all

manner of vices, called Peter's Pence.' Perhaps this was what he was deprecating; that the sins were too much divided with other churches, when the Roman retained the privilege of conserving all the vices that human ingenuity could invent; but this last straw broke the overburdened soul of the monk and scholar, who had access to too many books—lighting a flame of infidelity to priestly prayers that never will cease burning, till all such ignorance is consigned to the dust and debris of the past. The torch of reason is fanned to greater brilliancy and will yet purify the soul from all its dross of fanatical hatred to individual thought and speech.

"The celebrate gives an appeal to the females to come within the protecting care of the church, to preserve their purity and sanctify themselves to God, unwisely intimating thereby that they cannot be virtuous from principle and worship this grand universe at all times and in all places; but to be retained within 7 by 9 walls, with a doubtful lock, if a priest should hold the key. I am not positive but that many married women would accept this humane offer, did the church receive any but virgins; as often, any other hell than the domestic one would be preferable, could rest be found for the overtasked body and soul, though this church can never grant a separation of husband and wife, and they must have offspring for the glory of God, though steeped in disease and vice. It must be an intricate affair truly when the great infallible one cannot unfasten the nuptial ties. He might invoke the spirit of Alexander, who cut the Gordian knot to gain an empire. Yet an American court of justice could teach a very simple way to release captives that stepped into the meshes, in the young inexperienced days of their being—whether to be mated or matched made any difference in the happiness of both. All the deceptive arts of Roman prelates cannot make a happy wife and husband, wherever there is a diversity of aims and purposes in life.

"This age is anything but diving, and no greater proof has revealed the fact, than the lady who dared to preach in public upon last Good Friday, in New York, when the holy fathers of the Immaculate Church were at their devotions to the Virgin Mary. In addition to being infidel to the edicts of all the robed fraternity, she opened her lips without making the sign of the cross. This appointed priest is horrified that one of the female sex should, together with other crimes of the nineteenth century, have a body of her own, a soul of her own, and sees fit to establish the truth without a 'by your leave' from a priest. So this man of righteousness launches the odium of (strong-minded) at the innovator of primitive ideas as the church boasts of never changing its system. This female speaker can be grateful for the age she lives in, that the stake or rack is not her doom, for disturbing the papal agents in New York city, when at their 'Latin Service,' to enlighten the people. Public opinion, of 1872, is very much changed from the public opinion of 1546, when Ann Ascue was burned at the stake for refusing to accept the real flesh and blood of Jesus, the Church's offering of salvation.

"Father Burke admitted that Aristotle with all his sublime philosophy, foreshadowed things for centuries in advance, yet by his living before Catholic power held sway, he could not possibly equal Jesus foretelling events of a day; and this priest would not admit that prophets could live now, neither that his saints would return to the laity, to tell of their home in the world beyond. He could not be induced to visit Mrs. Hollis of Louisville; Mrs. Maud Lord; Mrs. Andrews or Dr. Slade, to prove to himself that he was laboring over the husks of the word, vainly endeavoring to find the life giving properties, by his ancient mode of extracting sustenance for mind to feed upon.

"Father Burke says, 'The essence of piety is dependence on God's consecrated church.' I agree with him upon this point, but thinkers, especially Spiritualists, would prefer less of this article and trust to the elixir of reason for salvation, though on unconsecrated ground, and experiment by this method of regeneration, for two thousand years. Then if the time justifies 'Tyrants in their oppression—conquerors in their cruelties and debaucheries in their revelries,' one thing is certain, the church will have established its doctrine of total depravity. There seems to be a little conflict in his statement that God alone has the power to enable man to overcome his baser nature, and make him master of himself. In the meantime he says that the human races have ever been usurpers to God. When Father Burke made this last statement, I regretted it, for I really did hope the all powerful, would not again be usurped by weakened specimens of the Darwinian theory, which was so repugnant to his refined tastes, that of returning Adam and Eve to first principles of evolution. Theologians usually have as much knowledge of natural philosophy as scientists have of ritualism, that converts bread and wine into the real flesh and blood of a God.

"At last Father Burke admitted that society cannot become corrupt by a free press, as that moment he had forgotten he was standing within St. Peter's walls, where, a few moments previously he made the assertion, that the world's redemption was secured by the Catholic church alone—when rallying from this truthful statement of the intellectual progress of the press, he denounced the power by sarcastic thrusts at its independence and mode of educating the people, which redeemed him from heresy, to his one idea of Catholic salvation.

3600 N. Ninth St., St. Louis, Mo.

Special Notice from "Bliss' Chief's" Band.

"Me, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampus for three moons."

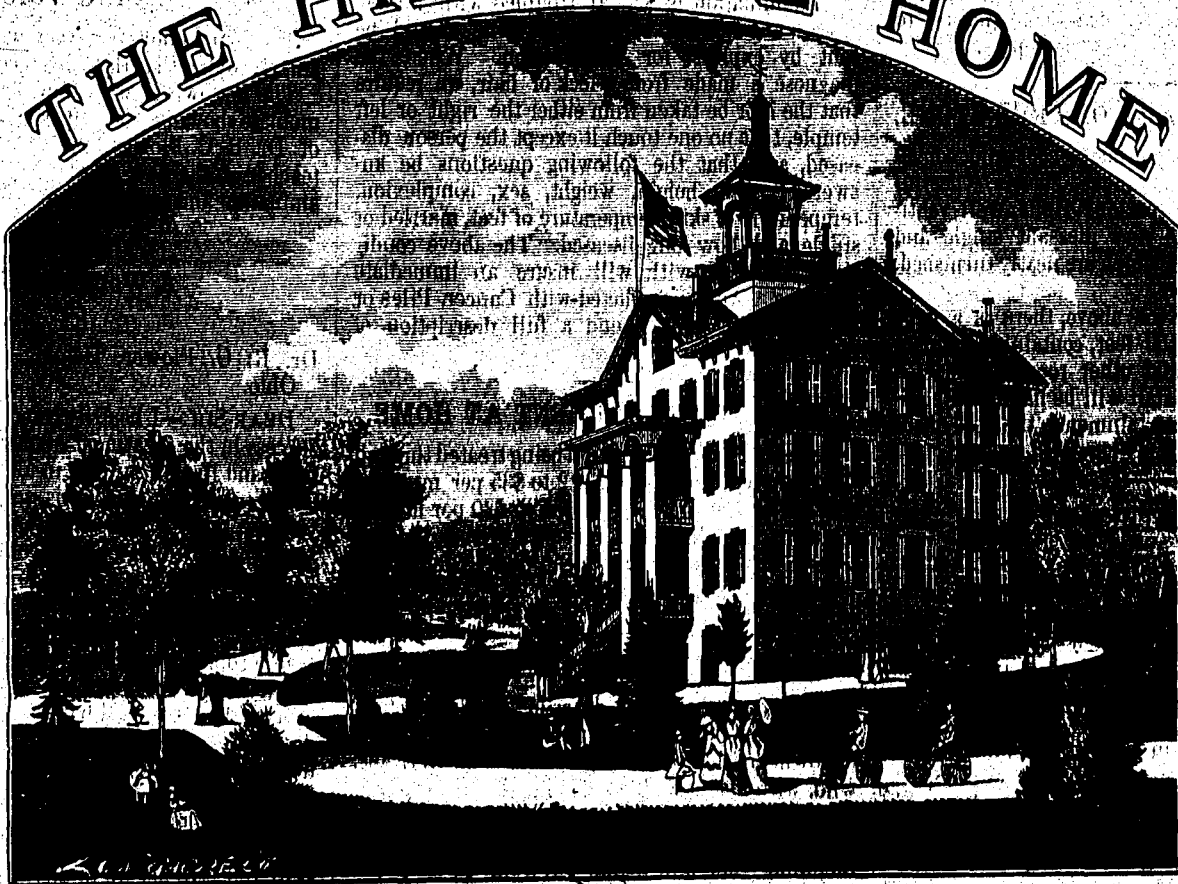
Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, James A. Bliss, this office. 21

J. G. May, West Fairview, Cumberland Co., Pa., forwarding subscription, writes: "I like the tone of your paper; the fact is, I must have a spiritual paper; but God save me from Bundy's R-P Journal, as it is now, and has been for the last year past."

DR. R. C. FLOWER,

PHYSICIAN TO

THE HILL-SIDE HOME



INSTITUTE.

HILL-SIDE HOME LUNG, CANCER AND HYGIENIC INSTITUTE.

DR. R. C. FLOWER,

(Formerly Physician to the Lung, Cancer and Hygienic Institute.)

OF ALLIANCE, O.

The Great Healer and Teacher of the new Art of Healing; is the Consulting and Managing Physician.

This is the Largest and most completely arranged

Institute of the kind in the United States.

ESTABLISHED FOR THE SUCCESSFUL TREATMENT AND CURE OF

Cancers of all kinds. Consumption in all its Stages. Asthma, Bronchitis, Throat and Catarrhal trouble. Heart Difficulties, both organic and functional. Female Difficulties, and disorders of all ages and standing. Kidney and Bladder Difficulties, irrespective of causes, age or standing. Spermatorrhea, with all its attending ill and difficulties. Scrofula, with its multitude of terrors. Piles of all kinds, including Chronic Bloody Piles. Rheumatism, Paralysis, and all kinds of Sciatic trouble. Drunkenness, from any cause and of any length of standing.

LOCATION.

Carversville is situated 2½ miles from Bull's Island Station, N. J., on the Belvidere Division P. R. R., and is central from many large cities and towns; being 31 miles due north of Philadelphia, 65 from New York City, 85 from Harrisburg, 40 from Reading.

ROUTE TO THE HILLSIDE HOME INSTITUTE, BY P. R. R.

From Philadelphia and New York by the P. R. R., via Trenton to Bull's Island; thence by stage 2½ miles, connecting with trains leaving Kensington Depot 7.40 A. M. and 4.10 P. M.; West Philadelphia 7 A. M. and 4 P. M. Trains from West Philadelphia and New York connect at Trenton for Bull's Island. Through Excursion Tickets to Carversville can be obtained at both depots. The stage will meet the trains mentioned regularly at Bull's Island Station.

By N. P. R. from North Pennsylvania and West Philadelphia Depots, via Doylestown. The Carversville Stage will meet there the trains leaving Philadelphia 4.30 P. M. Through tickets to Carversville can be obtained at the depots.

THE BUILDINGS ARE OF FREE-STONE.

Substantially constructed, large, cool and convenient; with splendid Verandas, Parlors, cheerful Dining Rooms, broad spacious Halls, well ventilated, including forty very pleasant single and double Sleeping Rooms, which are neatly furnished, home-like and attractive.

In connection with the above, there is a large two-story building, 30x60 feet, containing "Excelsior Hall," Reading and other rooms; besides a Bowling Alley. The Hall will be used for Religious Services, Social Entertainments, the enjoyment of the patients, &c.

BATHS.

In the Institute are most spacious bath rooms, where all kinds of baths are given, including Turkish, Russian, Denecta, Sulphur, Silent Magnetic, Shampoo Magnetic, Medicated Vapor, the Sun Bath, Cold Air Bath, the Plunge Bath, the Douche Bath, and Shower Bath. These baths are given as needed. Everything is done for the suffering in our Institute that human skill can do, and in addition to this we have the aid of a band of Spirit Physicians that is constantly with us, aiding and directing us; thus enabling us to clairvoyantly diagnose and observe the progress of every disease.

CONSUMPTION.

Consumption is made a specialty at this Institute, Dr. Flower, has positively cured hundreds of consumptives who had been given up by all the doctors to die—many of whom were in the last stages, with swollen feet and nails bent like claws. Dr. Flower positively asserts, that Consumption, Asthma, and Bronchitis can be cured, the same as an ordinary fever—and this he daily proves in his wonderful and matchless cures.

CANCERS

Are cured easily and with but little or no pain. The method of treatment is new. The cure speedy and permanent.

PILES.

We treat and cure Piles by cleanly removing them (without the aid of a knife,) so that they never return. The method is simple, and the cure speedy.

DRUNKENNESS.

We warrant a permanent and life-long cure in every instance. Our system includes all that is valuable in the old systems and new discoveries, to which is added the best uses and highest healing powers of the Spirit world, making a grand system of health and life, so superior in all that it is and does that it soon must be adopted by all. Our method of treatment has been fully tested, and found to be a complete success.

PREMATURE DECAY.

Premature decay, by sexual abuse, is made a specialty in our Institute, and we speedily restore to health, strength and beauty the unfortunate victims. For Paralysis, Rheumatism, Bladder difficulties, our treatment is a specific, while Dyspepsia is easily overcome.

FEMALE DISEASES.

We make a specialty of female diseases, such as Prolapsus Uteri, or falling of the womb; Latroversion, tipping sideways; Anteversion, or tipping forwards; Retroversion, or tipping backwards; Leucorrhoea, or whites or ulcerations; Chlorosis, or green sickness; Amenorrhoea, or suppression of the menses; Dysmenorrhoea, or painful menstruation, and all those sympathetic troubles, such as nervous or congestive headache, palpitation of the heart, pain in side, limbs, with a weak, tired out, dragged out, sore, miserable, languid feeling all over, and by our treatment all such cases are permanently cured. Our many wonderful and unparalleled cures of the above diseases warrant us in saying that, by the additional aid of our Spirit guides, we are enabled to rob any of the above-named diseases of their terrors, and rescue the afflicted and diseased ones from the arms of misery.

DIRECTIONS.

CONSULTATION FREE.—Our charge for Clairvoyant Examination is \$2. If troubled with kidney disease a 4-oz. vial of morning urine should be sent by express for examination. When the diagnose is made from a lock of hair, we require that the hair be taken from either the right or left temple, that no one touch it except the person diseased, and that the following questions be answered: Age, height, weight, sex, complexion, temperature of skin, temperature of feet, married or single, and how long diseased. The above conditions complied with will insure an immediate diagnose. Any one afflicted with Cancer, Piles or Drunkenness, should send a full description of their disease.

TERMS FOR TREATMENT AT HOME.

Patients living at home, and being treated through the mail, we charge from \$12 to \$35 per month—the ordinary charges being \$15 to \$20 per month. This includes all needed remedies, with full directions as to hygienic treatment, diet, exercise, &c. Payment invariably in advance.

TERMS AT THE INSTITUTE.

The entire boarding department is under the management of the philanthropic and accommodative owner of this valuable property, Wm. R. Evans, who, with his estimable wife, do all in their power to make the Institute cheerful and home-like. By special arrangements, Mr. Evans furnishes board, including fuel and lights for, from \$4 to \$8 per week. Treatment at the Institute, including remedies, professional attention, nurse, baths, &c., from \$5 to \$12 dollars per week. Payable weekly, in advance.

Able assistant physicians, and competent nurses at the Institute all the time.

THIS MODEL RETREAT

Possesses all the most favorable conditions necessary to health, comfort and happiness, intellectual and social enjoyment, rest and recuperation of the body and mind.

THE TABLE

Will be furnished with a superior variety of Fresh Vegetables, Fruits, Cereals, Meats, Butter, Cream and Milk—products fresh from the farm.

THE BILL OF FARE

Will be excellent in quality, embracing an abundance of the most healthful and highly nutritious kind of food. Particular attention given to the preparation of Bread in all its varieties, and to all Farinaceous article of diet.

The Hillside Home Institute

Is a natural Paradise of health and beauty.

The Scenery,

Is variegated with beautiful fields of cultivated lands, grand hills and valleys, with streams of clear sparkling water. The dashing Paunauessing passes restlessly through the village of C—, turning numerous water-wheels on its ceaseless mission of useful labor. The beautiful Cuttaloosa winds its way through deep Ravines and by the "Fountain Spring," "Poet's Rock," and "Great Bend" into the historic Delaware. These, with other romantic points of interest, render it very attractive to patients.

Drives and Places of Resort

Are truly beautiful. Among those worthy of note are:—Over the hills to the Rocky Cliffs and Banks of the Delaware, thence down to Ingham Spring—famous for its volume of water. Near this natural wonder are the extensive Trout Ponds and Deer Park. The latter place is noted for its collection of birds and wild animals. It is the scene of merry School Picnics, Agricultural and Camp Meetings, and Social Parties from city and country.

Dr. R. C. Flower lives in the City of Philadelphia, office and residence, No. 1319 Filbert Street. His regular days at the Institute, are Tuesdays and Fridays. For further particulars, address R. C. Flower, M. D., 1319 Filbert Street, Philadelphia, Pa., or Hillside Home Institute, Carversville, Bucks County, Pa.

All letters of inquiry should contain two three cent stamps to insure immediate attention.

Let everybody read the following:

LIVING VOICES.

The living know that they will continue to live, and the dying that they can recover.

The following are a few of hundreds of testimonials showing the superior wisdom and power of Dr. R. C. Flower, the great practitioner and teacher of the new art of healing, in both the examination and treatment of diseases.

A Wonderful Cure.

RAVENNA, Oct. 27, 1879.

Dr. R. C. Flower, Healing Institute, Alliance, Ohio.

DEAR SIR:—I heartily congratulate you on your success in the treatment of disease at your Institute; and if your success in all cases is as marked as in my wife's case, it is something wonderful. Greater than at any similar Institute of which I have any knowledge in this country. My wife had been gradually going down for several weeks with a complication of troubles; Neuralgia of Heart, Stomach, Kidney and Spine. For the last few days before going to your Institute she sank rapidly, and when you came for her the Neuralgia was settling around the heart, and had you not come when you did and arrested it, her stay with us would, no doubt, have been but a few days at farthest. I had no hope from our physicians here, as they all Allopath, Hydropath, and Homeopath in a former sickness of similar character, had exhausted their skill and gave her up to die. By calling in a clairvoyant physician she was saved. When you took her on the cars to Alliance, she was very low, and I had very grave doubts of your being able to save her or even get her to her destination alive, and I consented to the trial only as a last resort. Persons seeing her as we carried her into the cars, remarked, "she will never return *only feel foremost*." You did get her there alive, and after some eight weeks, she was able to return home and has been steadily gaining ever since, and now I confidently look for her full restoration to health at no distant day.

Witnessing as Mrs. Prentiss did, while at your Institute the improvement made by all your patients, with various forms of disease, as well as her own marked improvement, she most cheerfully recommends your Institute to those afflicted with any disease and particularly those cases given up as hopeless by physicians.

Wishing you a continuation of your remarkable success in your mission of healing,

I am gratefully yours,

J. C. PRENTISS.

Cured after Given Up by Nine Physicians.

Mrs. Marshall, late of Ashtabula, (now of Erie) for years a great sufferer with heart trouble, and female difficulties, such as falling of the womb and catarrh of the womb; applied to me for treatment June 1st. After treating her for eight weeks, I received the following:

ASHTABULA, O., Aug. 2, 1879.

My Dear Dr. Flower:—Ten million thanks for what you have done for me. You have done for me what all doctors said could not be done, but what I know has been done, for you have cured me. I am able to do more work now than at any time in my life. My heart has not troubled me for six weeks, though for seventeen months before I commenced treatment with you I suffered untold agonies every day.

For seven years I had been a sufferer with falling of the womb and catarrh of the womb. I got so bad that I could not work and at times could not

walk, the filthy discharges disgusted me with life. I tried nine different doctors but they all failed to give me relief (say nothing of curing me.) Despondent, in almost a state of despair I applied to you, all I can say is "Praise God" your treatment acted like a charm, like magic, and I am once more a well woman. I am not a Spiritualist, don't know much about Spiritualism; but I will always bless you for what you have done for me, and I earnestly recommend the suffering everywhere to consult you immediately, for I don't believe that the body has a disease that your treatment cannot cure. As to your cures being performed by the aid of spirits I have grave doubts, but I know that you perform wonderful cures, and that what I have written is true. In lasting gratitude, I remain,

S. S. MARSHALL.

Cancer.

Mrs. Cole, of Cuyahoga Co., near Newburgh, commenced treatment the 17th of July, for cancer of the womb. On the 21st of August, she writes as follows:

NEENBURGH, O., Aug. 21, 1879.

Dr. R. C. Flower, Healing Institute, Alliance, O.
—Dear Sir:—You have done more than you promised, your treatment is a complete success. I took your remedies according to directions, and had the plaster applied by my family physician as you directed, in the morning of the 17th, the last vestige of the cancer came out, all pain abated two weeks ago. A mother and sister died from cancer in the womb. I was fast going in their steps. With many thanks to you and the good spirits who work through you in aiding the sick and suffering, I remain yours,

MRS. T. L. COLE.

The following was received a few days ago:

TOLEDO, O., Sept. 16, 1879.

Dr. Flower,—Dear Sir:—Yours of September 9th, was forwarded to me at this place. In answer to your question would say I consider myself entirely cured. Have been entirely free from all pain and symptoms of disease. Yours,

MRS. T. L. COLE.

Consumption.

"This is to certify, that I applied to Dr. R. C. Flower, a hopeless, consumptive wreck, the 9th of May; weight 100 lbs.; feet swelled three times their natural size, and cold all the time; I had the night sweats constantly for ten months; coughed almost incessantly day and night; I had doctored with four different doctors and all had given me up to die. My average weight in health for the last nine years has been 162 pounds. In three nights after I commenced treatment with Dr. Flower, the night sweats left me and I have never been troubled with them since; my feet became warm in twenty-four hours and I have never had cold feet since; my appetite soon became normal; my cough left me in about four weeks; I have gained in weight twenty-seven pounds; I take cold very easy, but in general feel as well as I have for years. We would have moved to Michigan last winter had it not been for my health; I now feel well enough to move anywhere; I would that all consumptives knew that Dr. Flower possesses a remedy which is an infallible cure for their disease.

ANNIE ELLOSON.

Washington, Ohio, Aug. 15, 1879.

Magnetic Shock.

Mrs. Beh, of Ashtabula, wrote, May 12th, "Mother is supposed to be dying with Pneumonia; she is unable to take any kind of medicine; what can you do for her?" We sent immediately (in ten minutes time,) a magnetic shock; broke the disease; then sent magnetized papers and lifted the sufferer up immediately. A few days after Mrs. B. wrote: "Mother is up and doing well; your magnetic treatment was as specific as it was speedy."

Brain Fever.

May 23d, received letter from D. M. Perky, that his wife was nearly dead with brain fever. Hope was despaired of by everybody. He wanted to know if we could do anything for her. In less than ten minutes after receiving the letter, we sent a magnetic shock, broke the fever and threw the woman into a perspiration. We immediately wrote to Mr. P. what we had done, and the effect it had on his wife, enclosing two magnetized papers to complete the cure.

Three days after, Mr. P. wrote as follows:

Power of Magnetized Paper.

NEW CASTLE, PA., May 26, 1879.

Dear Dr. Flower:—Your magnetized papers received yesterday. Mrs. P. used them according to direction, and is now up, able to walk round, and again herself, which is the first time for weeks. She received the shock exactly at the time you say you sent it, and broke into a perspiration; it acted just as you described.

Forever your obedient servant,

D. M. PERKY.

We never had to send Mrs. P. anything further; the magnetized papers completing the cure.

June 4th, L. O. Mace, of Akron, wrote as follows: "R. G. Mace has been vomiting every few minutes for thirty-six hours, and it seems that nothing can stop the vomiting, nor in any way relieve him; can you do anything for him; if so, make haste."

We sent at once a magnetized paper with directions that the paper be put into a glass of water and the water drank immediately. Three days after, we received the following letter:

AKRON, O., June 7, 1879.

Dear Dr. Flower:—Received magnetized paper, put it in water, gave it to R. G. Mace, who with difficulty drank it, he being so feeble. The vomiting stopped instantly, and he has never vomited since. He is now sitting up and rapidly recovering. He was vomiting and straining fearfully when the letter reached him. In lasting gratitude, I am yours,

L. O. MACE.

Female Troubles.

Miss T., of Cresline, Ohio, after suffering for four years with of falling womb, for months, unable to walk, applied to us for treatment the 27th of May. On the 19th of June she wrote: "I am now well, able to go about anywhere and everywhere; no pain in my back; the dragging feeling or sensation (I all the time suffered with) has entirely left me. I have taken your medicines according to directions, and they have done more than you promised, or I expected. Do I need any more treatment? I can never thank you and your old Spirit Doctors enough for what you have done for me. In much gratitude I remain as ever,

The Gleet.

Mr. A., a young Alliance man, who had been a great sufferer with the Gleet for eight years, after doctoring with fourteen different doctors, without any relief, applied to us the 2d of June. On the 5th of June we commenced treating his case. On the 22d of June, we dismissed him a sound man. On the 10th of August he wrote us the following: "Dear Dr. Flower—I know I am entirely cured; not a symptom of my trouble has returned; I know I am a sound man; I had almost despaired of getting well when I came to you, and I came to you under great prejudice; I will always praise you for what you gave done for me. I will try hard to follow your good advice, and make of myself a better man. Ever thine in gratitude."

BLACKFOOT'S WORK.

Relieved of Pain in the Side.

No. 425 Clermont Avenue,
BROOKLYN, New York, Feb'y, M. S., 32.

J. M. Roberts,—Dear Brother:—I have to thank Mr. Bliss and his control, "Blackfoot," for the removal of the pain in my left side by the magnetic paper.

Dr. THOMAS S. LEWIS.

Sleeps Like a Child.

WARRENSVILLE, Du Page Co., Ill.,
Feb'y 15th, 1880.

J. M. Roberts,—Dear Sir:—I wish to testify to the benefit received from "Blackfoot's" magnetized paper. I take it with me when I retire, place it wherever I feel bad, and the influence—it is, Oh! so quieting and healing!—all disturbing influences, either mundane or terrestrial, are hushed, and I sleep like a child and dream of my spirit friends.

Yours truly,

Mrs. R. H. WILLIAMS.

Sore Throat Cured.—Fever Averted.—Development Assisted.

Nederland, Col. February 22d, 1880.

JAMES A. BLISS,

Dear Brother:—When I received the magnetized paper, I was suffering very much with sore throat, and was threatened with fever; I bound on the paper and my hands were controlled, and "Blackfoot," or some other kind friend gave me a treatment, and in less than three hours I felt better, and in two days I felt entirely well. I find I am developing much faster than I did before I received the magnetic paper. I hope Blackfoot will visit us very often. I had two of my friends send for the paper.

I hope "Billy the Bootblack" will visit us often. I have his photograph in my parlor. May you continue the noble work that you are accomplishing for the spirit world and humanity.

MRS. N. W. BROWN.

One of the Most Wonderful Spiritual Phenomena on Record.

Dr. R. C. Flower:—I wish to submit a few facts concerning the sickness of our little four year-old daughter, that I may benefit some other sufferer. I have always been a disbeliever in spiritualism, and of late years doubted immortality, but am always ready to investigate any and all subjects. Our daughter Bessie, as all our friends and neighbors know, has been ailing for the last eighteen months; I have had several physicians examine her, and treat her, but all to no purpose; she gradually grew worse. My wife called in Dr. Flower to examine her, clairvoyantly; he did so and treated her about one week without any appearance of benefit. He then said there was something else wrong with her more than the throat affection, and said he would call in another of the band who would give a thorough diagnose, so as to determine the cause of the disease. After examining, he said there was a brass button in the stomach entirely covered with mucus, except one small spot, and that he would have to get that from her before she could get well. He then described the button and told us when it would come from her, and how she would get. This was all done ten days before the button came. He then commenced treating her, the only medicine given her was one small dose of sweet spirits of nitre, the balance of the treatment was baths of magnetized water. On Sunday night February 10th, he was in the house and said the button was ready to leave its position and we should watch for it, thus putting us on our guard that no fraud could be perpetrated on us; he said it would pass Monday evening, February 17, 1879; "but, said he, she will have terrible griping when the button starts." The next day at 11 o'clock, she cried and made a terrible fuss, so much that we feared she would go into spasms, but in one-half hour she got easy. About 8 o'clock that evening, she had a passage from the bowels, no one present but Mrs. Manfull, and no person in or about the house but my daughter Mrs. Ross and the hired girl, and neither of them in the room. Mr. Flower living one-half mile away and he was not in or near the house until two o'clock, the next day. Mrs. Manfull looked some time for the button and was about to throw the contents of the chamber out, but con-

cluded first to examine some lumps, and done so by running a hair-pin through them, by doing so she came to one with a hard substance in it, and throwing it in some hot water dissolved a great portion of the covering until she was satisfied it was the button. She then sent for me and I took some gentlemen up with me, and found the substance covered with a thick mucus, the same as the lining of the stomach, in this we cut a niche with a knife so we could determine what the inner substance was, and was fully satisfied that it was a brass button exactly as described by the Doctor three weeks before. Now I am willing to admit this, and that there was an intelligence beyond anything I can account for, in a natural man in the flesh, and that it is not a fraud but a reality and a truth, for several reasons; first, the button is covered with a material that cannot be put on only by nature, never by human hand; second, the little girl never had a natural stool from the bowels, we always used injections of water since she was six months old; third, all her difficulties have left her, she has regular and natural operations from the bowels, the swelling has left her throat and limbs and she is perfectly healthy, and has been ever since that date, up to August 25th, 1879.

C. C. MANFULL.

The above we know to be true.

HANNAH J. MANFULL.
ADDA G. ROSS.

Alliance, Ohio.

A Remarkable Cure.

On Thursday, the 14th of August, Mrs. Reuben Erwin, of Atwater, Ohio, was taken suddenly very ill, she continued to grow worse under the best attention that could be given her, until Sunday the 17th, when her husband and children became alarmed and almost despaired of her life. At noon Sunday, Mrs. Erwin passed into a stupor and in this state began to sink rapidly. At two o'clock in the afternoon Mr. Erwin sent by a neighbor in post-haste the following letter:

At Home, Sunday afternoon, Aug. 6, 1879.

Mr. R. C. Flower:—My wife is very sick, dangerously sick. She has been rapidly sinking the past few hours. If you or your spirit doctors can do anything for her, in heaven's name do it at once.

R. ERWIN.

We received this message at ten minutes past four in the afternoon, at fifteen minutes past four we sent a magnetic shock through to Mrs. Erwin. We immediately stated to the company in our office, including the young man who brought the message, that the shock had taken effect, that Mrs. Erwin was better, and that the family had perceived it. We then wrote immediately to Mrs. Erwin what we had done and the result of the shock. We then bid her read the letter slowly, and that the moment she touched it she would receive strength (for it was strongly magnetized) and after reading it, place it over her heart and arise. That we declined to give her any treatment but magnetic—and that by it we would restore her to immediate health. One of my spirit doctors followed the magnetic papers to Mrs. Erwin, aided in bringing about the desired effect, and by eight o'clock in the evening, returned and informed a large number of ladies and gentlemen in the parlors of the Institute, that Mrs. Erwin was much better, nearly well. That she rose up the minute she touched the letter, that the pain left her, and she returned to her normal state. In two or three days Mrs. Erwin had so completely recovered that she and her daughters drove down to the Institute (a distance of eight miles) and corroborated as true everything we have stated above, from the effect of the shock and the time it was sent, to the reading and wearing of the letter.

These wonderful magnetic cures are common in our practice. We record this one because the parties are so well known, and it only illustrates what is frequently done.

Almost Raising the Dead.

Mrs. John S. Hunter, of New Lisbon, Ohio, was stricken down with Neuralgia of the heart the first of last January. Having been a great sufferer from kidney difficulties for five months previous. The best medical aids of the town of New Lisbon and surrounding towns were summoned, and faithfully did all in their power to benefit her, but all to no purpose. Finally, Mr. H. sought help for his wife at the hands of a most distinguished Pittsburgh physician—but again all failed—Mrs. Hunter grew weaker and weaker, and the spasms rapidly increased in both number and severity. For four long months she was confined to her bed—suffering

intense agony most of the time—till life was almost despaired of by the sufferer and her friends. In this last and perilous hour Mr. H. sent for us. We visited his wife in her home at New Lisbon, and found her as above described. Our spirit control said he could restore her to comfort and reasonable health, but that she must come to the Institute for treatment. To attempt to move her seemed the height of folly, for she had not walked for four months, nor been out of her bed for three months. But in obedience to our spirit guide a few days after, we brought her in a carriage from New Lisbon to Alliance, a distance of twenty-two miles, notwithstanding the many predictions that she would die on the way, that she would not live to get out of town, &c. We brought her all that distance, without even tiring her or injuring her in any way. In harmony with our request, by aid of the spirit power, she walked up two flights of stairs at the Institute with ease, when of herself she could not lift one foot above another.

After two months' treatment at the Institute, we had so far succeeded in removing this supposed incurable disease, that Mrs. Hunter was able to go around, up and down all the stairs without difficulty—being entirely free from those shooting, piercing pains which had so rapidly attacked her, and so nearly taken her life.

From the day she went home to the present day, she has enjoyed good health, going about riding over the country, and enjoying life as of old. Mrs. H. came to the Institute May 9th, and returned home July 11.

The following testimonial from Mrs. Hunter, speaks for itself:

NEW LISBON, O., July 24, 1879.

This is to certify, that after nine weeks' treatment at Dr. R. C. Flower's Healing Institute, under the immediate care and direction of his Spirit Doctors, I find myself virtually cured, of what was supposed to be an incurable heart disease, by the most learned of medical men. I am satisfied that no human power could have raised me up from my bed of suffering and death. I shall lastingly thank those faithful and able Spirit Doctors, for doing for me what human physicians had declared could not be done. I am now sixty-seven years of age, and possess strong hopes of many years of health and life.

JANE HUNTER.

A letter received from Mr. Hunter, February 24th, states that Mrs. Hunter's health is good.

Gravel and Piles.

LEETONIA, O., June 25, 1879.

This is to certify, that for ten years past I have been troubled with gravel so-called by doctors, (inflammation of the neck of the bladder) and for this I have treated for years, but all to no purpose. When almost despondent of ever being cured, I heard of Dr. R. C. Flower's Health Institute. I visited the Institute April 15th, was examined by Dr. Flower, clairvoyantly. He stated that my trouble was a dangerous one owing to my age and the general wrecked condition of my health; that my principal trouble was stricture in urethra, and inflammation of the neck of the bladder; but he was satisfied he could help me greatly. I put myself under his treatment at once, and it was not long till I observed that he was successfully handling my disease. To-day I am a sound man, entirely cured of all these difficulties. I consider this wonderful, and desire that all men know it. I would also add that I had been a fearful sufferer for twelve years past from Piles, for the last eight years from bleeding piles, during which time I have tried all kinds of remedies, and treated with a number of different doctors; I received but little or no benefit from any source whatever. As the last chance I went to Dr. R. C. Flower. With two applications (without a knife) he removed the Piles, clear and clean. Three of them were as large as small hen eggs, and so bad was I at times, that I could not walk.

J. P. LOW.

The last time we saw Mr. Low, January 20th, he was in excellent health.

Asthma and Cough.

Dr. R. C. Flower,—Dear Sir:—Enclosed find \$8 which, if I remember correctly, was the balance due you when I left your Institute. Your medicines have had a good effect, and I feel I am cured of my great trouble. The cough has entirely gone, and I am feeling better in every respect.

Yours truly,

ASHBELL TILLOTSEN.

Thompson, Geauga county, Ohio.

Mr. Tillotson had been a sufferer with asthma for years. He had treated extensively but all to no benefit. He had been suffering for many months with a severe cough and also with kidney difficulties. We diagnosed his case—told him in detail what was the matter with him, without asking him a single question. We treated him six weeks (at his own home) with the above results.

Should Church People condemn the Spiritualistic Method of healing?

Answer—Not if they are Consistent and Follow what they profess to.

READ.—Matt. 8th chap. A leper came, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, etc. And Peter's wife's mother lay sick of a fever, and Jesus touched her hand and the fever left her. We read, Matt., 9th chap.: A ruler came to Jesus, saying, My daughter is even now dead, but come and lay thy hand upon her, and she shall live. Jesus went in and took her by the hand, and the maid arose. Again, two blind men followed him, and He touched their eyes. Again, in Mark, 6th chapter: And many were astonished, saying, that even such mighty works are wrought by his hands. And He laid his hands upon a few sick folk and healed them. And as many as touched him were made whole. Again, in chapter seven, we read: They brought unto him one that was deaf; and He put his fingers into his ears, etc. In chapter eight: They took a blind man unto him, and He put his hands upon him. After that, he saw men as trees walking; and Jesus put his hands again upon his eyes and he was restored, and saw clearly. We read, in 9th chapter: After the spirit was cast out of the dumb man many said, He is dead; but Jesus took him by the hand, and he arose.

Now there are diversities of gifts. • • • For to one is given by the Spirit the words of wisdom, • • • to another the gifts of healing. • • • Have all gifts of healing?—Paul.

These signs shall follow them that believe. [Not the disciples only.] • • • They shall lay hands on the sick, and they shall recover.—Mark.

[These are the words of Jesus to his disciples, declared after his death and resurrection.]

Phillip [not an apostle] healed many taken with palsies, and that were lame.—Acts.

So that from his [Paul's] body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them.—Acts.

The father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in and prayed, and laid hands on him and healed him.—Acts.

This is our method of treatment. Our cures are as wonderful to us as to any one else—but, wonderful as they are, they are nevertheless true. We frequently by the touch, and sometimes by a word, remove diseases of long standing. I know I am in the hand of an unseen power, and frankly admit I do not perform the cures myself—and say, with one of old, of myself I can do nothing. Is not this conclusive. T. M. MACE.

Dying for Love.

A Warren, O., gentleman brought his wife to the Institute, about ten weeks ago for examination and treatment. Our examination showed that the wife was the victim of many diseases. We were satisfied they were all traceable to soul trouble, and that the soul trouble was a disease caused by the want of love, and that on the part of the husband. We told the husband frankly what was the matter; suggested that he take his wife home and go to courting her; that he gently and lovingly embrace and kiss her on leaving and returning; that he anticipate her wants, and constantly surprise her with little gifts; to never speak unkindly to her, always meet her with smiles, and keep his face rainbowed with sunshine—and if these rules were carried out we would guarantee a cure. For the purpose of satisfying the wife that we were actually treating her, we filled two bottles with cold water in the presence of the husband and colored the water and directed the woman to take one teaspoonful on going to bed of one remedy, and one teaspoonful of the other remedy on arising of a morning. With these directions they departed to their home. In three weeks I received a letter from the wife in which she stated that the medicine acted like a charm, and that she had entirely recovered. I also received one from the husband in which he stated that his wife was well, and that he saw the point. To many husbands it might be said, Go and do likewise! for your wives are dying for the want of love. Let wives remember that, for the same food, husbands die.